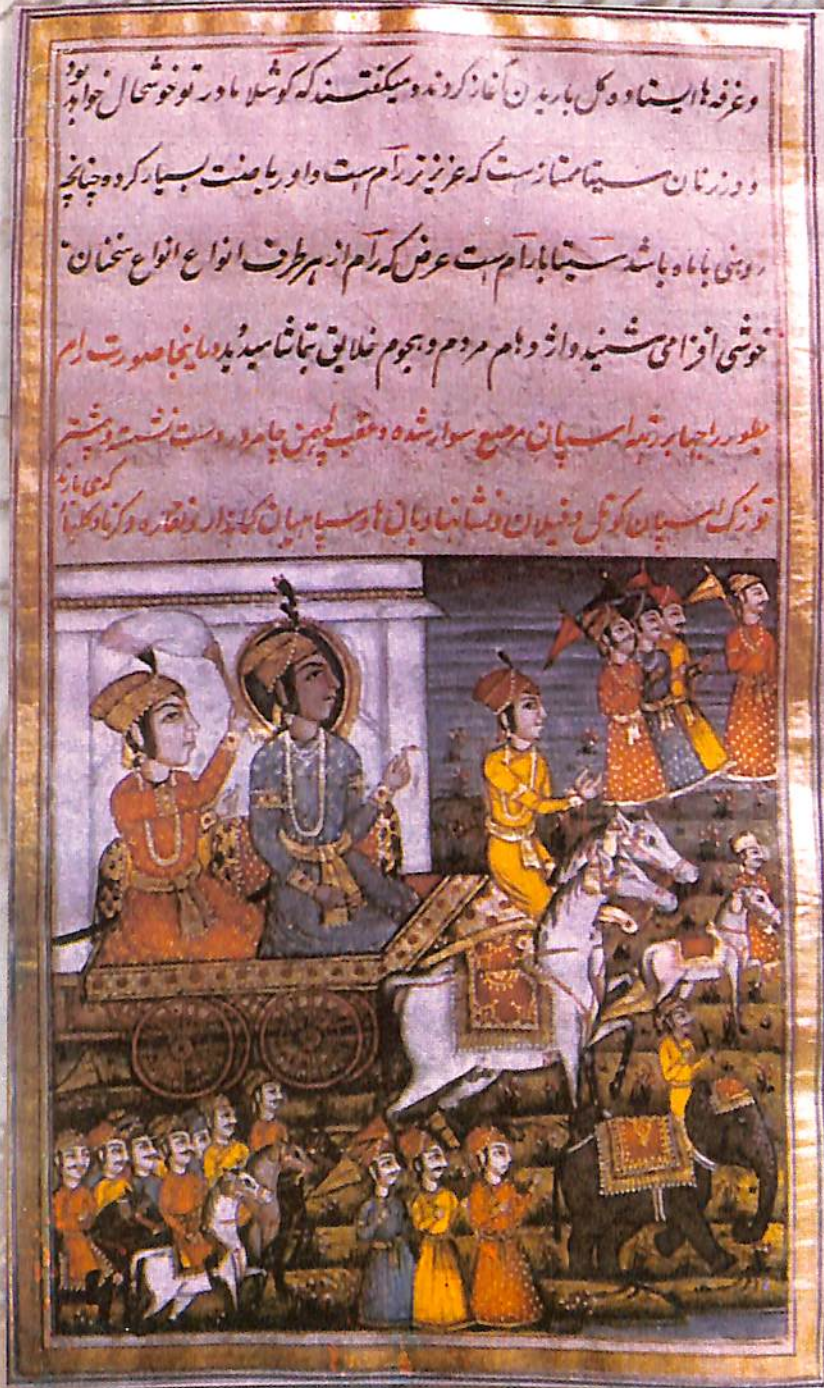


A Descriptive Catalogue of Persian Translations of Indian Works



Sharif Husain Qasemi



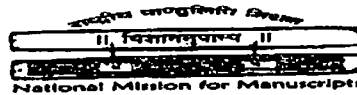
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Editor

Sharif Husain Qasemi



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FOREWORD

The composite culture of India is a kaleidoscope of different languages, religions, beliefs, faiths, value systems and all that makes a society robust. Indian Society has the wonderful capacity to adapt and adopt, which is a two way process of give and take. History is witness to the number of people that came here from different parts of the world and went on to enrich their own lives while contributing to the healthy growth of Indian culture. During the middle ages, Muslim culture and Persian language had a major impact on what is known as Indian culture today. Persian was the medium of administration, literary creativity as well as communication amongst the elite. It was not a one way process because whereas Persian was adopted in India by the rulers and the intellectuals, it also adapted to the Indian cultural nuances and linguistic scenario. Over a period of time, this gave the Persian language a distinct Indian flavor. This has been reiterated by according special status to Indian Persian amongst the varieties of Persian language.

Indian history has yet to be written by Indians on the basis of original source material available in the form of manuscripts all over the country. The little original source material that has been used is mostly by foreign scholars who have their own perspective on what has to be written and how it is to be presented. Very little work has been done on how interaction between Persian and Indian languages impacted the culture and thought process of the people of this country. It appears from the texts available, a healthy give and take of knowledge systems between the scholars of the two major languages i.e. Persian and Sanskrit besides, regional languages. This led to translation of popular epics like Mahābhārata and Rāmāyana into Persian. Philosophical works like Upanishads as also historical works like Rajtaraṅgiṇī, Bir Singh Charitra and others were translated into Persian. It is a well-known fact that Panchatantra the great fable collection in Sanskrit was translated into Persian by many scholars. Not only these, the Puranas, extracts from Vedas and other Hindu scriptures regarding dharma, the way of living life in three stages - Dhara Grahst, Banprast and Sanyas are available in Persian recension. Darashikoh had got several important Sanskrit texts translated to Persian which included Yoga Vasiṣṭha. There are translations of works on scientific literature like medicine, astronomy and mathematics, works on music, arts and science, besides history and architecture. One can by no means call this list complete.

Prof. Sharif Husain Qasemi has done yeoman service to intellectuals as well as Indian society in general by creating of descriptive catalogue of Persian translation of Indian works. It contains a list of more than 2500 works which the editor modestly acknowledges is not an exhaustive list. However, this unique work will help in bringing to light the interactive development of Persian literature. It will also highlight mutual tolerance and respect the two communities had for each other in the then society where this sort of work could flourish. This aspect of history has not been highlighted or may be not even studied with any seriousness. Whereas the fissiparous tendency in society has been highlighted by vested interests, the binding forces have generally been left unacknowledged. Therefore, they have failed to impact the modern society in a way which is desirable. I am sure, this work of Prof. Qasemi will encourage researchers and scholars to look at Indian literature from a new perspective. It will underline the binding forces which have kept in this country thriving in spite of all the ups and downs.

New Delhi

15 January, 2014

Dipti Tripathi

Director

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PROLOGUE

“A Descriptive Catalogue of Persian Translations of Indian works” arranged in fourteen chapters, is in your learned hands. It is a humble attempt to put on record with appreciation the beneficial literary and scholarly endeavours of our men of letters to first understand the rich Indian Culture and then produce and present it in Persian, a sister language of Sanskrit, the official language of India and also the literary medium for a long span of not less than seven centuries in our sub-continent. The works related to Hindu religion, philosophy, mysticism, sciences (medicine, mathematics, astronomy), music, history, romance, historical, semi-historical tales and moral fables and some works on Sikh religion have been catalogued in this volume.

It should be stated at the outset that it is, by no means, a final and complete account of its kind. The basic reason is that so long as all public libraries and private collections preserving Persian manuscripts and located any where in our sprawling sub-continent or abroad are not catalogued, a comprehensive account in this regard will remain allusive.

I have to admit that to compile this work, I have mostly relied on published catalogues of the Persian collections. Moreover, inspite of consulting a good number of catalogues, I have not been able to go through even all the printed catalogues because of some of my limitations. Nevertheless, 2517 manuscripts and printed editions of the Persian translations of the Indian works have been recorded here which, to be modest, is not a lesser achievement.

This catalogue is a documented record of the endeavours of Muslims in India to understand their ancient homeland and its magnificent culture in a larger sense.

To give a brief account of the interest of the Muslims in Indian religions, wisdom and scholarship is not out of place here.

The history of contacts of India with the Islamic world is quite old and productive in many ways. Earlier these interactions were mostly commercial but subsequently scholars from both the sides embarked upon visiting each other's countries. And thus the process of assimilation and synthesis between the two – Hinduism and Islam – set rolling.

A lot can happen when two people meet. They can exchange ideas, share their thoughts, imbibe each other's religious traditions, art and culture. Sometimes such is the dynamics of this interaction that a moment shared leads to a lifelong bond. The same happened between the Hindus and Muslims.

In about 154/771 an Indian visited Baghdad and introduced *Sidhanta*, a treatise on astronomy. It was translated into Arabic by al-Fazari, the first astronomer of the Islamic world, by the order of the Abbasid Caliph al-Mansur (754-775). The same Indian also brought a treatise on mathematics by means of which the numerals entered the Muslim world. These numerals are Arabic to Europeans but Hindi (Indian) to the Arabs. The most fascinating mathematical term borrowed from India is cipher (zero). It was introduced into Europe by the Arabs alongwith the Arabic numerals which facilitated the use of arithmetic in every day life.

The cordial contact between the Arabs and the Indians on academic ground proved to be beneficial in the ensuing times. Mohammed bin Qasim (d. 715 A.D.), the great Arab general, conquered Sindh in 711 A.D. An account of the religious tolerance exhibited by him towards his non-Muslim subjects particularly the Brahmans is enshrined in *Fath Nama-i-Sindh*, popularly known as *Chach Nama*¹, regarded to be "adorned with jewels of wisdom and pearls of precept". It was originally written in Arabic, but neither the original Arabic text nor the name of its author has yet been traced. Mohammed `Ali bin Hamid, a scholar of Sindh, translated it into Persian during the reign of Nasiruddin Qabacha, the ruler of Sindh (1210-1228 A.D.). It gives a graphic account of how this great Arab general gave dignified protection

¹ - Published from Delhi, 1939.

to the merchants, artists, agriculturists, and common people belonging to various religious and social classes¹. Mohammad b. Qasim communicated to his superior authority Hajjaj b. Yousof (d. 713 A.D.) the desire of the Brahmans of Brahmanabad (a name certainly given by the Muslims) to worship the idols and earn their livelihood and maintenance by keeping the temples. Hajjaj b. Yousof responded positively to this submission that "As they have made submission and have agreed to pay taxes to the *Khalifa*, nothing more was to be expected from them. They have been taken under our protection and we can not, in any way, raise our hands upon their lives or property. Permission is being given to them to worship their gods. Nobody must be forbidden or prevented from following his own religion. They may live in their homes in whatever manner they like".

Mohammad b. Qasim followed these instructions from Hajjaj b. Yousof². As a result, he earned respect and favour of his Indian subjects to the extent that when he had passed away in prison in Iraq, his statue was built by them in Karaj in Sindh to commemorate his magnanimous rule in this region³.

The Ghaznavids are generally charged with wanton bloodshed and reckless spoilation of Hindu temples, but their historical literature also speaks of their gesture of complete confidence in some of their Hindu adherents. Sultan Mahmud's several attacks on this subcontinent proved a blessing in disguise for several of his army men and others stayed in India which resulted in increasing the cultural contacts between India and Ghaznin, the two adjoining countries. Perhaps the best contingent of Mahmud (ruled 998 to 1030) and his son Masud's (ruled 1031 to 1041) army was from India. Sundar, Nath and Tilak were well known commanders of them who were responsible for several conquests⁴.

¹ - *Chach Nama*, P.212-213.

² - Also see *History of India as told by its own Historians*, Elliot. H. and Dowson J, Vol-I, PP.185-86.

³ - *Futuhul Buldan*, P.440.

⁴ - Elliot and Dowson, *opt cit.* vol-I, P.158-159, Aziz Ahmad: *Studies in Islamic Culture in the Indian Environment*, Oxford, 1964, P.101

The Ghaznavids had much regard for their Indian subjects, especially their cultural traditions. This fact is fully borne out by their coins struck with Sanskrit legends. Mahmud conquered Lahore in 418/1047 and gave it the name of Mahmudpur. To commemorate this event he got a silver coin struck here. On one side of it was the *Kalima* and its translation in Sanskrit on the other side. It reads:

Avyaktam mekam

Mohammada Avatara

Nirpiti Mahmuda

Gin ayana Samvati

Translation into English:

There is one invisible

Mohammad the incarnation

Mahmud the ruler¹

It should be stated that all the Ghaznavid rulers from Mahmud and Masud to Khusrau Malik, the last ruler of this dynasty (1160-86) had some of their coins with Sanskrit legends. Moreover, Mohammad b. Sam (d. 602/1203) popularly called Shihabuddin Ghauri, the Mamluk Sultans such as Qutbuddin Aibak (1206-1210), Shamsuddin Iltutmish (1211-1236), Nasiruddin Qabacha of Sindh, Ghayathuddin Balban (1266-1287) and Nasiruddin Qarlugh of Binban, and the Khalaji rulers of Lakhnauti had some of their coins with Sanskrit inscriptions. And among the later Muslim rulers, Shir Shah Suri (1540-1545) is conspicuous by having struck a coin with legend in Dev Nagri script.

¹- Suniti Kumar Cheterji in his article "Al-Biruni and Sanskrit" argues that no other than al-Biruni persuaded Sultan Mahmud to struck coins with legend in Sanskrit. And the way in which the translation of the Arabic legends were made into Sanskrit certainly indicates the hand of Al-Biruni. See Al-Biruni: The seeker of knowledge, edited by Prof. S.H. Qasemi, Idarah-i- Adabiyat-i- Delhi, Delhi, 2012, P.29.

It was during the reign of Sultan Mahmud of Ghazna that Abu Raihan Mohammad b. Ahmad better known in the world of scholarship as Al-Biruni or Al-Beruni (362/973/-440/1048) traveled through the north part of India and the rich and highly developed culture of India at once engaged his attention. He spent a good deal of time here, studied Sanskrit and the Indian sciences, history and religions. His monumental book *في التحقيق ما للهند من مقولات في العقل و مرضولات* (translated into English as *Indica, India*) is regarded as the most authentic and original work on Hindu religion, philosophy, history, geography and other related matters. In addition to it, his other important works like *القانون* (*Al-Qanun Mas`udi*) on science of astronomy, *التفهيم* (*Al-Tafhim*) on geometry, arithmetic, astronomy and astrology. (Biruni wrote this work both in Arabic and Persian), *آثار الباقيه* (*Athar al-Baqiya*) on calendars and eras of the ancient people, *كتاب الجماهير* (*Kitab al-Jamahir*) on minorology and *كتاب الصيدنه* (*Kitab al-Saidna*) on materia medica have important references to India. Biruni's India has been evaluated by an eminent Iranian Indologist Dr. Fathullah-i- Mujtabai who has served as a distinguished cultural counsellor of his country in India, in these words:

No civilized nation by that time, or even centuries after, did produce on the socio-religious life of an alien people such a work which is matchless by virtue of the extent of its scope, the diversity of its subjects, the comparative method adopted in it and above all the deep and unbiased insight of the author. The India, indeed shall always remain as a wonder of the world of learning.¹

Biruni's other works which either deal with Indological subjects or are the Arabic translations of Indian works, the originals of some of which are lost to posterity, are as follows:

- 1- *Jawami`al Maujud li Khawatiral Humud: a review of Sindhind or Brahma Sidhanta of Brahma Gupta on astronomical calculations in 550 folios.*

¹ - Hindu Muslim Cultural Relations: F. Mujtabai, Iranian Institute of Philosophy, Tehran, 2007. P.32.

- 2- *Tahzib zij al-arkand*: a revised version of an earlier Arabic translation of Brahmgupta's *Kandakhadayaka*. Since the language of the earlier translation was vague and obscure, Biruni prepared a new version of the same.¹
- 3- *Khayal al-Kusufain 'ind al-hind*: on solar and lunar eclipses. Biruni tells that this problem has been discussed in almost all Indian astronomical works, but the Muslims seem to have little knowledge of it.
- 4- *Tazkirat fi'l-hisab wa'l-'add bi arqam al-sind wa'l hind*: on Indian arithmetic, in 30 folios.
- 5- *Kaifiyat rusum al-hind fi ta'alum al-hisab*: on Indian ways of learning arithmetic.
- 6- *Fi an ra'y al-'arab fi maratib al-'adad aswab min ra'y al-hind*: on numerical order among the Arabs and the Indians, and preference of that in use among the former, in 15 folios.
- 7- *Fi rashikat al-hind*: on Trairasika of the Indians, in 15 folios.
- 8- *Fi sankalb al-a'dad*: on *Sankalpa* of numbers, in 30 folios.
- 9- *Tarjumat ma fi brahm-sidhand min turuq al-hisab*: on the methods of arithmetic, according to *Brahma-siddhanta*, in 40 folios.
- 10- *Fi tahsil al-'an min al-zaman 'ind al-hind*: on time reckonings of the Hindus, in 100 folios.
- 11- *Al-Jawabat 'an al-masa'il al-waridat min munajjimi'l-hind*: answers to the problems posed by Indian astronomers, in 130 folios.
- 12- *Al-Jawabat 'an al-musa'il al-'ashr al-kashmiriyat*: answers to the ten problems posed by the Kashmiri scholars.

¹- Arkand is also the mutilated Arabicized form of Brahmagupta's *Kandakhadayaka*, which was translated into Arabic in the 8th century A.D. and studied by al-Fazari and Ya'qub b. Tariq.

- 13- *Maqalat fi hikayat tariq al-hind fi istikhraj al-'umr'*: an essay on Indian methods of horoscopy.
- 14- *Tarjumat Kitab al-mawalid al-Saghir li Barahmihir*: translation of Varahamihira's *Laghu-jataka*.¹
- 15- *Hadith sanamay al-bamiyan*: the story of the two idols of Bamiyan.²
- 16- *Hadith nilufar fi qissat Dibasati (?) wa Barabhakar (?)*: The story of the Lotus as narrated in *Devasati and Prabhakara (?)*.³
- 17- *Tarjumat Kalba-yara*: translation of the *Kalpa-yara*, a treatise on Indian medicine, dealing with sceptic diseases.
- 18- *Maqalat fi Basdiv al-hind 'inda ji'ih al-adna*: a treatise on Vasudeva descending⁴.
- 19- *Tarjumat Kitab al-sank fi'l-mawjudat al-mahsusat wa'l ma'qulat*: translation of the book of Sankhya on the sensible and intelligible entities.
- 20- *Tarjumat Kitab Patanjali fi'l-Khalas min al-irtibak*: translation of the Book of Patanjali, on the liberation of the soul from the body.⁵

A part from the above works, Biruni refers to some other works written by him in India which deal with Indian astronomy:

- 21- *Tarjumat pulsa-sidhant*: translation of the *Paulisa-siddhanta*, ascribed to Paulus Alexanderinus, the Greek astronomer of the 4th century A.D.⁶

¹- The *Laghu-jataka* of Varahamihira (6th century A.D.) was translated by Biruni, and long passages from his *Brihajataka* are quoted in the *India*.

²- The story about the two Buddhist images at Bamiyan (in Afghanistan) was also composed in Persian verse by 'Unsuri, Mahmud's court-poet. These idols were destroyed some years ago.

³- An Indian story of which the origin is not traceable.

⁴- This seems to have been a version of *Krisna-avataara*. Biruni quotes parts of Krisna legend from the *Visnupurana*.

⁵- The only manuscript copy of the work which has been found, bears the title, *Kitab Patanjali al-hindi fi'l-Khalas min al-amthal* (The book of India Patanjali on the liberation from bodily forms). Biruni refers to the main subject of this book in his *India* also as "emancipation of the soul from the fetters of the body" (P.8) and "the search for liberation and for the union of the soul with the object of its meditation" (P.132).

⁶- *India*, I. P. 154. For Greek sciences reaching India see, R.A. Jairazbhoy, *Foreign Influence in Ancient India*. Bombay, 1963, PP.71ff.

- 22- *Tarjumat Brahmasidhant*: translation of Brahmagupta's *Brahma-siddhanta*.¹
- 23- *Maqalat fi tahqiq manazil al-qamar*: a treatise on lunar mansions.²
- 24- *Kandakatak al-'arabi*: the Arabic *Khandakhadayaka*, an astronomical table prepared by Biruni for a man from Kashmir named Syava-pala.³
- 25- *Miftah 'ilm al-hai'at*: on the problem whether the sun revolves round the earth or vice-versa. In this work Biruni made a detailed discussion of the views of Indian astronomers on this subject.⁴
- 26- A book, the title of which is not known, on the lunar months and their *Karanas* (half-days), compared with solar days.⁵

This appreciation of Indian religious and cultural traditions by the Muslims was sincerely reciprocated by the local non-Muslims.

The religious tolerance of Rai Jai Singh of Naharwala, good qualities and amiable disposition of its another ruler Rai Gurpal, kindness, geniality and hospitality of an Indian ruler Shankal, innate sense of justice, equity and righteousness of some other rulers of Gujarat and sublime sense of honesty and truthfulness of its people and merchants have drawn the attention of Sadiduddin Mohammad Afi⁶ an eminent scholar of 13th century A.D.

He has recorded these episodes in his *Jawame'ul Hikayat-o- Lawame'ur Rewayat*, dedicated to Nizamul Mulk, the Wazir of Sultan Shamsuddin Iltutmish (1210-1236 A.D.). It consists of 'lively anecdotes and highly interesting historical romances, illustrative of virtues.

¹- India, I. P.154. Biruni says that he had commenced translating this book and the *Paulisa-siddhanta*, but at the time he was writing the India, these translations had not been completed.

²- India, Arabic text, Hyderabad ed., P.413.

³- Ibid., P.512.

⁴- Ibid., P.232.

⁵- Ibid., P. 500. This may be the work *Ghurrat al-Zijat*, which is the Arabic translation of the lost work *Karanatiluka*, and is attributed to Biruni in its unique Ms. preserved in a collection at Ahmadabad. See S.H.H. Razavi's article, "A Unique Unknown Book of al-Biruni" in *Islamic Culture*, Hyderabad, Vol. XXXVII-VIII. 1963-64.

⁶- Afi is also the author of *Lubabul Albab*, the earliest known *Tazkira* of Persian poets. It has been published many times from both Iran and India.

vices and calamities of mankind and is regarded as a mine from which many subsequent writers have drawn largely.'

With the establishment of Muslim rule in India, the contacts between the Hindus and Muslims, the two major communities, as was natural and the need of the time, became closer, stronger and diversified.

Hasan Nizami in his celebrated work *Tajul Ma`athir* records the instructions of Aibak to his officers to win offended and affected hearts of the domestics, making things easy and convenient for them so that they might become friends and well wishers.¹

Close to this period, there appeared one `Abdur Rahman (d. 1213 A.D.), a poet of Hindi from a place called Melchhadesh, the identity of which is shrouded in mystry. He collected his poems under the title of *Sandesh Rasak* which has recently been printed with a detailed introduction by Shri Hari Vallabh. `Abdur Rahman in this work in 223 stanzas and divided into three chapters, narrates a story of a woman. His husband was living in a far off land. She as a result, suffered woes and pangs of separation from her husband. At last, her husband returns home and joins her. In its theme, it is closer to *Tuti Nama*, an Indian story.

Amir Khusrau (1253-1324 A.D.), a scholar poet of India is the Prince-Champion of religious tolerance. His devotion to his own religion has ever been a matter of great admiration. His spiritual guide Khawja Nizamuddin Auliya respectfully called Mehboob-i- Ilahi (d. 1324 A.D.) instructed his followers to observe good in every thing. So he did not fail to pay his tribute to what is good in Hindu religion. He found out in Hinduism what is common with Islam Khusrau, in his mathnavi *Nuh Sepehr*, says: The Hindus believe that God is one. He is the oldest. He created out of nothingness. He gives livelihood to all. He imparts life. He is the creator of the good and evil. He is Omnipotent. He is Omniseient. He knows every thing since the universe originated and till it will end.

¹ - *Tajul Ma`athir*, Mss. quoted by Prof. Hasan `Askari, in Patna University Journal, vol.8, No. 3, 1963, PP.79-80.

As his natural instinct, Khusrau was a staunch lover of his mother land. He prefers it to other countries of the world in many regards. To Khusrau, India is a world in itself for the following distinctions:

- 1- Adam, after getting out of Paradise, first set his foot on the Indian soil (Cylon of today).
- 2- Leaving India, Adam was deprived of the choicest things.
- 3- India has peacock, a bird from paradise.
- 4- Snake came down here from paradise.
- 5- Abundance of scents and fragrances make India distinctive from Rum and Ray which have less flourishing flowers.
- 6- For all its blessed things, India is the garden of paradise.

Moreover, Khusrau prefers Indian seasons and weathers to those of Iran. He takes pride in India's vast store house of knowledge and arts. In this regard, he refers to the gifted talent of Indians to learn languages other than their own easily. Indians played a great and constructive role in imparting learning and knowledge to the people of the world. It occupies a pride of place in the advancement of mathematics and the introduction of zero in this discipline. *Kalila-o- Dimna*, the most popular story book and the game of Chess originated from here. All these three are the source of knowledge and wisdom for the whole world. The Indian Sarod is unparalleled and the melody of ours strikes the very heart. Men and animals are equally affected by it. Many languages and dialects spoken across the Indian subcontinent add to the greatness of this land. Sanskrit, though not being used by common people, is second to Arabic but superior to Persian in the eyes of Khusrau. Thus Khusrau, in his various works, well received through out the Persian world, introduced almost all the basic facets of Indian Culture.

During the same fourteenth century, Muslim scholars continued to take keen interest in Indian learning. Sadr Ikhsitan al-Hindi wrote his *Basatinul Uns* based on Indian fables in the reign of Sultan Mohammad b. Tughlaq (d. 1352 A.D.). Firuz Shah Tughlaq (1351-1388) was a

cultured monarch. He was truly a patron of learning and recognized the importance and relevance of Indian culture. A number of Sanskrit works were rendered into Persian at his instance. One of them is Varahamhira's book on astronomy, translated by Shams Siraj, the author of *Tarikh-i- Firuz Shahi*, (not traceable now) a different work from its known name-sake by Shams Siraj `Afif.

Mulla Daud composed *Chandayan*, a mathnavi in Avadhi during the same Tughlaq period. It has the distinction of being one of the earliest works in Hindustani language which has survived. It was so popular in its time that the preachers used to recite some of its verses from the pulpit of mosques. This long poem is based on popular love of Lurak and Chanda. In its detail, it is the out come of the inspiration from the rich heritage of Persian Sufi literature. It helped to make Sufism an integral part of Indian life and culture.

During the Lodi period (1451-1526) also some of the Indian works were translated from Sanskrit into Persian.

It is also point to appreciate that Muslims were not averse to learning Sanskrit. A number of Persian scholar stayed at Banaras to learn this language, Akbar Shah other wise known as Bade Sahab or Bade Akbar and his father Shah Raja were the gurus of Sultan Abul Hasan Tana Shah, the Qutb Shahi ruler. Akbar Shah acquired such proficiency in Sanskrit that he translated *Shringaraman Jari*, a work on poetics into Persian dealing with Shringara Rasa in detail. It is a Sanskrit version of Telagu work of the same name¹

These sporadic attempts to understand India and its culture by the Persian speaking intellectuals and scholars in India through the translations of Indian works flared up the passion of them to further learn about the Hindu religion and philosophy.

The Mughals have been liberal rulers by all standards. Emperor Akbar (1556-1605) continuing the tradition of the earlier rulers, provided the opportunity to quench the thirst of

¹ - Marshal, P.53

understanding India and its culture by those ignorant of Sanskrit particularly the Muslims. He embarked upon setting up a bureau of eminent Hindu and Muslim scholars with the assignment of translating the fundamental Hindu scriptures and Sanskrit classics into Persian. *Mahabharat*, *Ramayana*, *Yogavashisht*, *Vedas*, *Gita*, *Lilavati* etc were translated into Persian at the instance of Akbar. His main objective by this grand historic project was also to make available these Sanskrit texts in Persian so as the Muslims may be able to better understand the Hindu religion and culture and thus the ignorance about Indian religious and cultural traditions may be removed.

Abul Fazl `Allami, in his introduction to the Persian translation of *Mahabharat* named *Razm Nama* renders the feelings of Shahanshah Akbar motivating his religious policy in these words:

“Having observed the fanatical hatred between the Hindus and the Muslims and being convinced that it arose only from mutual ignorance, that enlightened monarch wished to dispel the same by rendering the books of the former accessible to the latter. He selected, in the first instance, the *Mahabharat* as the most comprehensive and that which enjoyed the highest authority and ordered it to be translated by competent and impartial men of both nations.¹

This conviction of Akbar continued to guide his successors till the abolition of Mughal rule in India in 1857. Even afterwards some of the right thinking officers of the colonial rule got some of the Hindu works translated into Persian for their own motives.

These translations provided, for the first time, an entirely new world of ideology to the Persian readers who spread from the borders of Arrakan in the east to the shores of the Mediterranean in the west and from the valley of Cavery in the south to the Central Asia and Caucasia in the north. Copies of these translations, made under official patronage, were sent or

¹- Quoted in Bikramajit Hasrat's *Dara Shukoh: Life and works*, P.189.

taken to various corners of Persian speaking world. Many writers and poets made fresh renderings and adaptations of these works both in prose and verse in Persian.

There were a large number of people of different ranks and vocations concerned with the Hindu – Muslim problem in India. They sought to bridge the gap by emphasizing on the mystical aspects of Islam and Hinduism. They, through this popular channel, tried successfully to affect an approximation between the two faiths. Among the names that may be mentioned in this connection are those of Kings, princes, and nobles such as Zainul `Abedin of Kashmir, Emperor Akbar, Jahangir, Dara Shukuh, Faizi, Abul Fazl and religions leaders like Kabir, Namdev, Dadu, Bab Lal Das and almost all the prominent Indian Sufis of various *Silsilas*.

Prince Dara Shukuh's endeavours are unparallel in this arena. His *Majma`ul Bahrain* and *Sirr-i- Akbar* (Persian translation of Upanisheds) are aimed to bring out the commonalities in the mystical thinking of the two. It should, however, be noted that the method adopted by Dara Shukuh is more popular than scientific. In his *Majma`ul Bahrain*, for instance, he has gone so far as to choose for each Hindu philosophical term an equivalent in Islamic sufism. Thus the four states of *Atman* known as *Jagrata*, *Svapna*, *Susupta* and *Turiya* are identified by him with the four states of being known in sufism as *Lahat*, *Jabarut*, *Malakut* and *Nasut*.¹ It should, however, be noted with appreciation that Dara Shukuh's translation of the *Upanished*, (*Sirr-i- Akbar*), introduced to the west as early as 1801, has been of prime historical importance as the first writing which brought direct knowledge of Hindu thought to the west and made a deep life long impression on the mind of no less a philosopher than Schopenhauer².

While referring to the Persian translations of Indian works, one can naturally ask the question of the method of these translations: Baring a few like the translations by Ziauddin Nakhshabi who stayed for some years at Banaras to learn Sanskrit, and rendered *Tuti Nama*

¹ - Mujtubai, P.67.

² - See Max Muller's introduction to his translation of the *Upanisheds*, S.B.E, Vol-1, PP. IX, IXI, IXII.

and *Koka Shastra* himself directly from Sanskrit into Persian, for the most of the other renderings the following statements of the translators help to follow their method.

Nizamuddin Panipati in the introduction to his translation of the *Laghu-Yoga Vasistha* and Dara Shukuh in the preface to *Sirr-i-Akbar* give the names of the pundits who collaborated with them in their ventures. Abul Fazl admits that since he did not know Sanskrit, the Pundits assisted him in writing about Hindus, their sects, religious beliefs and philosophical ideas (*Ain-i-Akbari*, 4th book) `Abdul Qadir-i-Badauni, who translated more Sanskrit texts into Persian than others under Akbar's orders, admits that for translating Sanskrit works, Hindu scholars were involved as interpreters¹.

Mir Abul Qasim Findiriski, a philosopher scholar and a Sufi spent many years in India. He was twice intraduced to Shahjahan by his Wazir Asif Khan in 1037/1627 and 1046/1636-37. He prepared glossary of a translation of *Laghu-Yoga- Vasistha*, also confirms this process and remarks that in such cases Hindu Pandits generally read the texts and interpret them orally in Hindi or in Persian to Muslim scholars and the latter wrote down the oral interpretations in their own language, i.e. Persian.

Findiriski's following comments on the nature of Persian translations of Sanskrit works made under Akbar are note worthy:

The translations of these works contain numerous mistakes, because the Sanskrit works were first rendered into common Hindi and from Hindi into Persian. The theology itself is difficult to understand and the Sanskrit language is more difficult than that. The Brahmans of our time know neither Sanskrit nor the theology well, and the translators who have quoted them have been even worse. Sanskrit in comparision with any other language, abounds in synomymys and derivatives and particular words for various aspects and qualities of things are many. For instance, a girl before puberty is called by a particular name, on puberty she is

¹- *Muntakhabut Tawarikh*, Vol-II, Calcutta, PP.212-318.

designated by another word, she is addressed by yet another word after marriage and when she gets pregnant, she is referred to by an entirely new name. Each of these names has a symbolic meaning attached to it¹.

Findiriski may be right to an extent in respect of his assessment of the Persian translations of Indian works. His conclusion is most probably based on only a few such renderings. May be it is based on Persian translation of *Yogavasistha*, the glossary of which he prepared. It certainly does not present the whole picture.

It, however, should be pointed out that all the Indian works were not strictly translated from their originals. As referred to in a number of works, the scholars reproduced the earlier Persian texts in their own language and style. Similarly, oral narratives were also produced and the reproduced in Persian language.

The important point to be noted in this connection is the fact that the value of these writings and translations does not lie within the limits of such considerations. These translations may be inaccurate in some cases and may also fail to do justice to the Hindu faith, but on the whole they are accurate and faithful to their originals.² There is hardly any evidence to show intentional deviation from the thought content of the originals. They reveal the commendable attitude of the educated Muslims towards understanding Hinduism in its right perspective.

Another point to note in connection with the accuracy of the translations is the fact that these renderings were widely produced, read and copied by educated Hindus and Muslims. The Hindu readers did not find any misrepresentation of the originals. There was nothing alien to their faith in them. As would be observed in this volume, a good number of Hindu works were translated, reproduced or abridged by the Hindu scholars. Similarly most of the manuscripts of

¹ - See Mujtabai, op. cit. P.66.

² - Juga vasist, Persian translation, Aligarh, 1968, PP.5-6.

such works were also copied by Hindu scribes. One can legitimately presume that some manuscripts of such works, as has been the case with manuscripts in general, would have certainly perished due to the natural or man made calamities since the long span of time of their production in medieval time till now. Still a large number of Indian works in Persian are preserved in the collections in India and across the world. So it is reasonable to believe that the number of educated Hindus who read their religious literature in Persian was not small. It also shows the popularity and acceptance of Persian language even among the non-Persian speaking population of this sub-continent.

There were, indeed, rulers, nobles and even petty officers who sponsored the translations of Indian works into Persian. Nevertheless, it is relevant to note that most of these renderings and paraphrasings were made by the scholars on their own out of sheer love for learning, understanding India and immensely diversifying their stock of knowledge. They did not hanker after loaves and fishes of official recognition. It was the cumulative will of accommodation of the encountering groups to share and commingle their myriad streamlets of heritage into a new confluence that finally transformed the mighty river of composite culture into a magnificent stream of national life.

This catalogue graphically records that our scholars – both Muslims and non-Muslims – have immensely contributed to the two dominant processes of assimilation and synthesis of Indian civilization.

On the basis of the findings of this catalogue, it can be concluded that:

The literary and intellectual history of medieval period began with the arrival of the Turks as rulers in our sub-continent. The Muslims in India proved to be like their Indian countrymen in their love and pursuit of learning. They kept burning, at every cost, the flame of learning. In view of the enormous literature produced on the then prevalent subjects, including

the Persian translations, adaptations and paraphrasing of Indian works, it can reasonably said that the chief glory of medieval India has been the people's thirst for knowledge.

Almost all the fundamental works of India on history, archaeology, religion, mysticism, culture, fiction, art, sciences etc. were rendered into or adopted in Persian. The output of such works during the Muslim rule was simply immense.

Panchatantra, the most celebrated collection of fables and stories, first translated into Pahlavi (the language of the Sassanian period in Iran) by Barzoe at the instance of Khusrau Anushirawan (531-579 A.D.) a Sassanian ruler of Iran, served as the source of later translation in so many world languages. In Persian itself, it was translated or adapted not less than fourteen times in Iran and our sub-continent at different points of time. It is due to Iranian's keen interest in *Panchatantra* that Prof. Indu Shekhar, a visiting Indian Professor of Sanskrit at Tehran university, rendered this Indian work afresh into Persian from its original. In addition to it, eminent Iranian scholars are still engaged in research on various aspects of *Kalila-o- Dimna*. Similarly its different versions are still in demand and so being printed regularly. If the number of the manuscripts and published editions of a work is taken into account to gauge its popularity, then *Anwar-i- Suhaili*, an adaptation of this work in Persian by Husain Wa'iz Kashefi, accomplished at the end of the 15th century of Christian era at the court of Sultan Husain at Heart, proved to be the most popular work of its kind. Its sixty two published and manuscript copies, illustrated and otherwise, preserved in various libraries in our sub-continent and abroad have been traced in the present work. The same is the case with Abul Fazl 'Allami's *Iyar-i- Danish*, an adaptation of *Anwar-i- Suhaili* in a comparatively simple language. Its sixty four printed and handwritten copies have come to our notice.

Tuti Nama translated into Persian by Ziauddin Nakhshabi Badauni (d.751/1350) tops the list in the stock of ancient Indian folk literature with nearly 150 manuscripts and published copies available in different libraries. It was reproduced in Persian by six other scholars. 30

Mss. copies of these works could be traced. Likewise its translations into English and German speaks of its over all appeal. One of the reasons of its wide popularity in Persian world, is its theme almost alien to the Persian speaking people.

Bhagavat Gita, described as “the essence of the Vedas” has been a popular text for the Persian speaking Indians. Prominent Persian scholars like Abul Faiz Faizi (d. 1004/1595), `Allami Abul Fazl (d. 1011/1602) etc rendered it and different parts of it and other related literature into Persian. There are 216 manuscript copies of such works traced by this author.

Akbar got the best of the Sanskrit and Persian scholars engaged in the project of the translation of *Mahabharat* `Abdul Qadir Badauni (d. 1024/1615) Mir Ghayathuddin `Ali entitled Naqib Khan (d.1023/1614), Mohd Sultan Thanesari, Mulla Shiri and Abul Fazl settled down to accomplish this project. Their translation was named *Razm Nama*. 79 manuscript copies of this rendering could be traced by this author. 39 manuscript copies of its translation ascribed to Faizi and its abridgement are also available. Besides, there are 21 manuscript copies of the translation of this Indian masterpiece, the authorship of which could not be ascertained. Similarly some parts of it were separately reproduced in Persian and a huge literature related to *Mahabharat* was produced in Persian. The number of manuscripts of such literature in Persian is 27. Thus the total number of these works is one hundred and thirty five. It shows the keen interest of the Muslims in this work that, as Bhagwan Das Khushgo rerods, Mir Mohd. Hashim Mohtaram memorized by heart the whole of *Mahabharat*¹.

Ramayan, from the Akbar’s time upto the middle of 19th century, was rendered, produced or reproduced in Persian not less than 50 times. In all 105 manuscript copies of its Persian translations could be found in different collections.

¹- *Safina-i- Khushgo*, vol-II, edited by Dr. Kalim Asghar, Tehran, 2011, P.659.

Nal Daman was first rendered into Persian verse by Faizi. Selections of it were also prepared and Wazir `Ali `Ibrati of Azimabad reproduced it in Persian prose. The total number of the manuscripts of these Persian renderings is sixty eight.

Shakuntla and *Vikram Urvashi* were rendered into Persian once and that too in 20th century. These have been published. Prabodha *Chandroday* was translated by Banwali Das Wali under the title of *Gulzar-i- Hal*. It proved to be a popular work and at least forty five manuscripts of it exist. One of its translation by Bhupat Rai Bairagi is probably lost to posterity.

The *Vedas* were not ranslated many times in Persian. The translation of *Atharva – Veda* into Persian was undertaken by `Abdul Qadir Badauni at the instance of Emperor Akbar. He could not complete the project. It was Haji `Ibrahim Sarhindi (d. 994/1586) who completed it. No manuscript copy of it could be traced. Translation of a section of *Rig-Veda* in Persian was published from Iran in 1372 Shamsi. Related literature on *Rig-Veda* in Persian is available in 7 manuscript copies.

Sirr-i- Akbar, translation of Upanishads into Persian by Dara Shukuh was received well by the interested scholars and readers. Its thirty one manuscript copies have been counted here.

Yoga-Vashishth was translated into Persian more than fifteen times and eighty manuscript copies of them are preserved in various collections.

Majma`ul Bahrain by Dara Shukuh on the technical terms of Hindu pantheism and their equivalents in Sufi phraseology, is preserved in thirty one manuscript copies.

Eleven manuscript copies of *Bahrul Hayat* on the theory and practice of Hindu mysticism are available.

Anormous literature on various aspects of Hindu religion and mysticism is preserved in Persian in manuscript form. One hundred fifty two manuscripts of such works have been recorded in the present volume.

Guru Nanak's life and his interviews with different religious personalities have also been translated into Persian. Five manuscripts of them could be traced in this volume.

Innumerable historical, semihistorical and miscellaneous tales and fables have been translated or produced in Persian prose and verse form. Among them *Padmavat* and *Kamrup-o- Kamlata*, have repeatedly been rendered and told and retold in Persian. Similarly *Hir Ranjha*, *Sass-i- Punun* and *Mirza-o- Saheban* have attracted the attention of Persian scholars and readers. Hundreds of their manuscript copies and printed editions fill the shelves of the libraries.

Bahar-i- Danish by 'Inayatullah Kambo (d. 1083/1677) a romance of Jahandar Sultan and Bahrawar Bano, in the long main course of which many sub-stories from different Indian sources have been inserted, was much in demand during the medieval times. Two hundred forty four manuscript copies available in various collections in India and abroad loudly speak of its popularity during the medieval period.

A good number of Indian works on arts and sciences were also translated into Persian. Important works on Indian music have been given the garb of Persian. Among them the translation of *Mankatohal*, *Rag Darpan*, other works on Indian Rags and Raginis, *Parijatah*, *Rag Malas*, *Bodh Prakash* of Tansen (d. 996/1588) are to be specially noted. It is of great importance that *Mankatohal* and *Bodh Prakash* are, most probably, now only available in their Persian translations. Twenty seven works on Indian music were either rendered into Persian from Indian languages or produced in Persian. Seventy four manuscript copies of them have been located in different libraries.

Works on medicine, astronomy and mathematics were rendered into Persian from Sanskrit or Hindavi. *Lilavati* on mathematics was rendered into Persian by Faizi. Its nineteen manuscripts and one edition have been recorded in the present work. Eighteen manuscripts of Persian translations of other works on this subject are also available.

These endeavours of scholars on grand scale alongwith the sufi teachings of love, tolerance and humanism did not remain unanswered. Muslim elite sometimes equated Vedanta vaguely with Sufism. Mirza Mazhar Jan-i- Janan, a famous poet and Naqsh Bandi sufi regarded Vadas as divinely inspired and Hindus, who had their revealed scriptures and prophets like other people of the Book as monotheists¹.

The Bhakti movement launched in the medieval period can rightfully be regarded as one of the products of the syncretization of the Hindu and Muslim religious thought. Dr. Tarachand comments on the spirit of this movement and its effects:

The movement which started there (in the South) continued to develop in the North. The religious leaders in Maharashtra, Gujarat, the Punjab, Hindustan and Bengal, from the fourteenth century onwards deliberately reject certain elements of ancient creeds and emphasize others and thus attempt to bring about an approximation between the Hindu and Muslim faiths. At the same time, Muslim Sufi orders and Muslim writers and poets show a tendency to assimilate Hindu practices and doctrines, in some cases going so far as to adopt even the adoration of Hindu gods².

Another Indian scholar, expressing himself on the influence of Muslim religious tradition on Hinduism, remarks:

The severity of the monotheistic creed of the Muhammadans was distinetly impressed upon the minds of these prophets (Kabir, Nanak and others). The worshipers of Dattatraya or the incarnation of the Hindu trinity often clothed their God in the garb of a Muhammadan Faqir. The same influence was at work with greater effect on the popular mind in Maharashtra, where preachers, both Brahmans and non Brahmans were calling the people to identify Rama

¹ - Ahmad `Aziz, op.cit. P.138.

² - Tara Chand, Op. Cet. PP. 137-138.

with Rahim and ensure their freedom from the bonds of formal ritualism and cast distinctions and unite in common love of man and faith in God¹.

Likewise, scholars have identified the influence of Hindu religious, cultural and philosophical traditions in the Persian works of Indian Muslims.

Mirza `Abdul Qadir Bidel (d. 1133 / 1720) belonged to the first rank in the history of Indo-Persian poetry. He demonstrated in his works the vigour exceptionally possessed by great intellects. "His poetry embraced all the ideas which human imagination has been able to grasp ever since the earliest reciters of the Vedas chanted their pious lines in praise of the Transcendental Reality". He studied *Mahabharat*, a copy of which was in his collection. It was obviously in Persian. He also went through *Yogavasishth* thoroughly. Bidel has drawn some of his material in his mathnavi entitled *`Irfan* from this great Hindu philosophical work and so 'the global plan of the narrative in *`Irfan* follows the *aindavopakhyana*, comprising the chapters 85 to 103 in *Utpattiprakarana*, the third section of the *Yogavasishth*. Briefly, the *aindavopakhyana* starts with the story of ten children of a Brahman who becomes creator of ten different worlds. Each one of these worlds, of course, has a Sun and one Sun narrates the story. Bidel also has this story of ten children of a Brahman, ten world and the Sun'². Such influences of Indian intellect can also be traced in other works of Persian poets and writers.

During the medieval period, as would be observed in this volume, Hindu and Muslim scholars in India made the best of their efforts to help each other to highlight the basic features of wisdom and intellect of their homeland. It naturally led to create a congenial atmosphere to develop together peacefully. I would prefer to quote Prof. Fathullah-i-Mujtabai, an eminent Iranian Indologist, to conclude:

¹ - Ranade, Rise of the Maratha Power, PP.50-51, quoted by Dr. Tara Chand, op. cit. P.221.

² - Wagish Shukla: Mirza Bidel's *`Irfan* and *Yogavasishtha*" paper presented at the international conference on Bidel" unpublished.

“It is not right to call the Hindu-Muslim relationship in India a ‘peaceful co-existence’. No ‘peaceful co-existence’ can be so lasting, fruitful and constructive. The rich and multifarious culture and civilization of medieval India, the glorious struggle for freedom and the great achievements of the Indian nation in the last few decades, all are the products of the unified, heartfelt and organized co-operation of the Hindus and the Muslims of the sub-continent”.¹

It is my pleasant duty to express my heartfelt gratitude to Prof. Dipti S. Tripathi, Director, National Mission For Manuscripts N.Delhi to approve this project. She is a Sanskrit scholar of repute. Her scholarly handling of the affairs of NMM has resulted in the publication of some basic Arabic, Persian and Urdu texts. Dr Sanghmita Basu, a learned coordinator in NMM also deserves my thanks for her helping hand to give the final shape to this volume.

I am also thankful to Mr. Sajid Champarani for his devotion in typing and page-setting of this work.

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¹ - Mujtabai, op. cit. P. 164.

SCHEME OF TRANSLITERATION

ء	=	'a,'l,'U	ش	=	sh
ا	=	a.i,u	ص	=	s
ب	=	b	ض	=	z
پ	=	p	ط	=	t
ت	=	t	ظ	=	z
ث	=	t	ع	=	'e,'
ٹھ	=	th	غ	=	gh
ث	=	th	ف	=	f
ج	=	j	ق	=	q
چ	=	ch	ک	=	k
ح	=	h	گھ	=	kh
خ	=	kh	گ	=	g
د	=	d	گھ	=	gh
دھ	=	dh	ں	=	l
ذ	=	z	م	=	m
ر	=	r	ن	=	n
ز	=	z	و	=	w
ژ	=	z	ہ	=	h
س	=	s	ی	=	i, y

Scheme of arrangement of information about the Mss:

Name of the Collection, Accession No. of the MS / Page No. of the Cat. Script of the Ms., name of the Scribe, Place of transcription, date of transcription, number of folios / pages, other information.

HISTORY AND ARCHAEOLOGY

تاریخ و باستان شناسی

RAJA TARANGINI

راجہ ترنگنی

It is a metrical Sanskrit history of Kashmir in eight chapters. Pandit Kalhana son of Chanpak, minister of Harsha (1078-1101 A.D.) compiled it in 1148-9 in the reign of Raja Jai Singh of Kashmir. It was written nearly fifty years earlier than the defeat of Pirthivi Raj Chauhan and two centuries before the coming to power of Shah Miris in Kashmir.

- 1- The first translation of it into Persian was ^{done} made during the reign of Zainul `Abedin, popularly known as Bud Shah (823/1420-875/1475), perhaps lost to posterity.
- 2- *Zina Tarangini* of Pandit Zuna Raj is an appendix to *Raja Tarangini*. It was written at the instance of the same Sultan Zainul `Abedin.
- 3- Pandit Shridar has written a *Takmila* of it (Hasan, Vol-I, 368, 369, 370).
- 4- Mulla Ahmad and also Ratna Kar translated it into Persian during the reign of Sultan Zainu'l `Abedin (Hasan, Vol-1, P-371).

TARIKH-I- KASHMIR : تاریخ کشمیر

Mullah Shah Mohd. Shahabadi translated *Raja Tarangini* into Persian in 998/1590 by the order of Akbar the great. *Ain-i-Akbari*, tr. Blochman, P. 106.

- 5- Raza, M1865, nast, 998/1589, ff. 123.
- 6- Tonk, 114, nast.

RAJA TARANGINI : راجہ ترنگنی

Mullah Shah's work was revised in 998/1591 by `Abdul Qadir Badauni.

- 7- Ivanow, 1698, shik, end of 12th. century, ff. 88, incomplete in the end.
- 8- Rieu, I, 296 a.
- 9- Ethe, 508.

TARIKH-I- KASHMIR : تاریخ کشمیر

During Jahangir's reign, Malik Haidar Chadura summarised it in Persian and named it *Tarikh-i- Kashmir*.

10- Hasan, vol-I, P-376.

TARIKH-I- KASHMIR : تاریخ کشمیر

Mirza Saifuddin also translated it into Persian.

11- Hasan, vol-I, P-376.

TARIKH-I- KASHMIR : تاریخ کشمیر

A recension of the Persian translation by an anonymous author.

12- Salam, 535/56, nast, Mehdi Mirza, 1313/1895, ff. 110.

13- Pandit Achchar Chand Shahpuri rendered it into Urdu in 1912 A.D. and got it published.

14- M.A. Stein translated it into English and published in 1904 A.D. in 2 vols.

15- Ranjit Pandit son-in-law of Moti Lal Nehru rendered complete *Raja Tarangini* into English in 1935.

used - by chedde - Pub. Jeom. Lahore

MAHATMANI KASHMIRI MANDAL : TARIKH-I- KASHMIR

مہاتمانی کشمیری مندل : تاریخ کشمیر

Gulab Ram Zono.

16- PUL. Shirani, Lahore, 3975/923, Bik. 1815.

A FRAGMENT OF INDIAN HISTORY

قسمتی از تاریخ ہند

Fragment of an account of some legendary Kings of India apparently derived from some Puranas by an unknown author.

17- Rieu, 1122, nast, ff. 48.

Saifuddin's Persian Kashmi Dary to dy II

*Persian King
Lang. Prop. N. Pandit*

NASAB NAMA-I- JADEJA : نسب نامه جدیجا

Anonymous, based on some oral statements of a certain Upadhaya Kariji Jadiv in Gujarati, translated into Persian. It contains a history of the ruling tribe of Cutch from its origin to the Indian year 1875/1819 A.D.

18- Rieu, i. 290.

19- Storey, 733.

20- Tonk, 1289.

RAJA WALI : راجا ولی

A chronological sketch of the Hindu Rajas from Judhistra to the invasion of Shihabuddin Gauri, translated into Persian by Wali. Sujan Rai in his *Khulasatut Tawarikh* states that it had been originally written in the Hindu tongue by Misra Bidyadhar and was translated into Persian by Nibahu Ram, the chosen disciple of Wali Ram. In the subscription of the present copy the author is called Wali Ram Dara Shukuhi. He is the same who served this prince as his secretary and was a close associate of him.

21- Rieu, Or. 1688, nast, 1850 A.D. ff.89.

22- `Abdullah, P.63.

23- Tonk, 4804, nast.

24- do, 756, nast.

GULSHAN-I- ASRAR : گلشن اسرار

Neh Narayan son of Chain Rai Khatri Pesruri, a secretary to Raja Mohkam Singh during Farrukh Siyar's reign. An authentic work on the history of Hindus based on *Ramayana*, *Mahabharata*, *Bhagawad Gita* and *Haribans* in four chapters.

25- `Abdullah, P.95.

26- Rieu, or 2019, nast, Rabi`-I, 1261/1845, ff.249.

FARAH BAKHSH-I- JAN : فرح بخش جان

Rai Shiva Prashad translated a Hindustani work *Bir Singh Charitra* compiled by a follower of Raja Bir Singh or, as he is called in the history, Nar Singh of Orcha in Bundelkhand who murdered Abul Fazl. Shiv Prashad not only translated the work but also added two chapters to it providing more information about the family of the Raja. The account commences from the Raja's birth to 1015-16/1607. The translation was initiated in 1228/1813 and completed in 15th Shawwal 1244/1828 for which the title is a chronogram.

27- Ethe, 485.

28- Story, 738.

29- Tonk, 1301.

30- do, 1302, nast.

ARCHAEOLOGY

باستان شناسی

BAHRUN NIJAT : TRANSLATION OF KASHI KHAND

بحر النجات : ترجمة كاشي كهند

Gosain Anand Khan (Ghan) pen named Khush lived in Kapnail, Akbarabad. After the death of his father, he shifted to Bindraban where he composed *Bhagavat*, *Ramayana* and another mathnavi in seven valumes entitled *Kaj Kulah* in 1209/1794. He was killed during the invasion of Ahmad Shah Durrani.

Bahrn Nijat was completed in 1790 A.D. in Banaras at the instance of Mr Jonathan Duncan Ghazanfar Jung.

It is a translation of a large work on the places of pilgrimage and the legendary topography of Banaras, the description of the rites and forms of devotion practiced at every particular place etc.

31- Ethe, 1959, nast, Bhola Nath, the last volume dated 7th Sha'ban 1208/10 March 1794, ff.194.

32- A.T.U. Karachi, 62 ق ف, nast. Jai Singh Rai Kayasth, 6 Moharram 1207 A.H., copied for Lala Bani Prasad.

33- Ivanow, 1713, nast, Bhola Nath, 1207 and 1208 A.H. in 4 Vols.

چترا مہاتمی : CHETRA MAHATMI

Karan Singh of Punjab's translation of *Ksetra - mahatmya*, a section of *Skandha-purana*. It describes certain temples, *Tirths* and other holy places and completed in 1803/1218.

34- Ethe, 1959.

TARJUMA-I- POTHI KASHI KHAND

ترجمہ پوتھی کاشی کھند

Jaith Mal b. Rai Bal Govind.

35- Tonk, 3652, nast.

VAYU-PURANA : وایو پوران

Anand Khan (Ghan) Khush made this translation describing the holy sanctuary at Gaya in Bihar and the rites connected with it in 1206/1791.

36- Ethe, 1960.

MAKHZANUL `IRFAN : BRIJ MAHATAM : VARJA MAHATMIYA

ورجا مہاتمیا : برج مہاتم : مخزن العرفان

Rup Narain son of Hariram Khatri of Siyalkot wrote an account of the holy pond of Braj and of all the places consecrated by the memories of Gopal or Krishna. It was completed in Lahore in 1120 A.H.

37- Rieu, (Egerton) 1027, nast, Sorob Singh, Rajab. 1180/1766, Ajodhiya.

`AJAIBUL HIND : عجائب الہند

Sada Sukh Niyaz of Delhi wrote an account of some remarkable places and curiosities in India.

38- Rieu, III, 1030 b.

ANCIENT FOLK LITERATURE

ادبیات قدیم مردمی

PANCHATANTRA

پنجاتنٹرا

Panchatantra, a collection of fables and stories of Sanskrit origin, belongs to the storehouse of world literature and has, through the centuries, enriched the cultures of a number of countries and peoples. "It is known to exist in over 200 versions and translations in about 60 different languages and dialects, spreading from Java on the south east to Iceland on the north-west". It is noteworthy that, *Panchatantra* was first translated into Pahlavi at the instence of Khusrau Anushirawan (531-579 A.D.) by his court physician Burzoe of Nishapur who visited India. From this an Arabic version was prepared in about A.D. 750 by `Abdullah b. al-Muqaffa. This version *Kalila wa Dimna* forms the basis of all the subsequent translations into different foreign languages including those into Persian. Biruni, the great Indologist of the middle ages, in the 14th chapter of his *India*, makes important remarks on *Kalila wa Dimna* and the reason for the insertion of Burzoe's introduction in it.

داستانهای بیدپای : DASTANHA-I- BAIDPAYE

Mohd. b. `Abdullah Bukhari, attached to the court of Saifuddin Ghazi (541-544 A.H.) an Atabik ruler from Musal, compiled the *Panchatantra* in Persian in this work.

39- Topkapy Sarai Library. Turkey Yazmalar, 777, 1st Rajab, 544 A.H.

40- Published by P.N. Khanlary, Khawrazmi, Tehran, 1361.

کلیله و دمنه : KALILA WA DIMNA

Ja`far Abu `Abdullah Rudaki (d. 329/940-41), a great poet of 4th century A.H. was attached to the court of Amir Nasr Samani (301/914-331/943). He is said to have rendered *Kalila wa Dimna* into Persian verse.

41- It is not traceable.

KALILA WA DIMNA-I- BAHRAM SHAHI

کلیله و دمنه بهرام شاهی

Abulma'ali Nasrullah-i- Munshi b. Mohd b. `Abdul Hamid translated it in about 538/1048 in eighteen *babs* and dedicated it to Bahram Shah Ghaznavi (d. 548/1113). So it is also called *Kalila wa Dimna-i- Bahram Shahi*. It is a celebrated translation into Persian.

- 42- Rampur, MK. 726, nast, Sultan Mohd. b. Nurullah (d. 938/1531). P-263, 79 illustrations.
- 43- PUL, Shirani, Lahore, 3041/36, old script, only few pages.
- 44- NM, Karachi, NM, 1961-1008, naskh, P.203 incomplete.
- 45- do, NM, 1961-1352, naskh, P.172 incomplete.
- 46- do, NM, 528-203, nast, P.74 incomplete.
- 47- Ganj Bakhsh, Islamabad, 521, nast, P-398.
- 48- Sayyed Shamsuddin Gilani lib. Uch, 391, nast, Mulla Allahyar b. Mulla Shir Mohd. Inderkoti, P. 638.
- 49- Maktaba Sulaimaniya, Sahiwal, Sargodha, nast, `Abdus Salam b. Sayyed Isma`il Kazmi, Firozpur, 1204 A.H.
- 50- Faqir S. Mughithuddin Lib. Lahore, nast, ff.-58.
- 51- Wales, 51/34, naskh, Daud b. Bazaz Lu, Qustuntuniya, 9th Zilqa`da, 916 A.H. ff.156, seven paintings.
- 52- Salar, 653-III, nast, Ghulam `Ali of Medak, 24 Rajab 1109/27 January, 1698, ff.-265.
- 53- Rieu, Or 241, nast, Safar, 1094/1683.
- 54- Fyzee, N 1,3.
- 55- Vienna Mixt. 850, naskh, Musafir b. Jamal b. `Ali, 741 A.H., ff. 219.
- 56- NM, Delhi 55-73, 1150, nast, ff. 124.
- 57- do, 71-187, nast, ff. 180.
- 58- Rana, 1, nast, 1074 A.H. ff. 382.
- 59- Tajikistan, 829, nast, Mir Ghani al-Husain, 5 Moharram 1085/12 April 1674, ff. 278.
- 60- Kashmir, 2326, nast. ff.151.



The Sassanian king Nushiravan (Khusrau I) and his envoy Burzuya.
Kalila va Dimna by Abu al-Ma'ali Nasr-Allah. Herat, (Raza)

61- Edited by Haji Mirza Kazim Wakilur Re`aya, Matba`-i- Darus Saltana, 1305.

62- Edited by `Abdul `Azim Qarib, Tehran, 1397 A.H.

63- Edited by Mujtaba Minuvi, Tehran – 1367.

64- Tonk, 3025, nast.

65- do, 3480, nast.

TARJUMA-I- ABYAT-I- KALILA WA DIMNA

ترجمة ابیات کلیله و دمنه

Fazlullah b. `Usman b. M. Isfazari, dedicated to the Vizier Majduddaulah Abdul Hasan
`Atiul Mustaufi.

66- Rieu, Add. 5965, naskh, Rajab 626/1229, ff. 88.

KALILA WA DIMNA : کلیله و دمنه

Ahmad b. Mahmud Tusi known as Qane`i made a poetical version in the epic metre in 658/1259-60 for `Izzuddin Kaikaus, the eldest son of Kaikhusrau at the time of Mongol invasion of Asia Minor in 642 A.H.

67- Ethe, Add. 7766.

انوار سهیلی: ANWAR-I- SUHAILI

Husain Wa`iz Kashefi (d. 910/1504-5), a notable at the court of Sultan Husain at Herat, made the translation at the end of the 15th century. This version named *Anwar-i- Sohaili* (light of Canopus) also enjoyed wide popularity.

68- Ivanow, 290, different hands, 1825 A.D.

69- do, 291, shik, (Preface).

70- Tajikistan, 56, nast, ff. 217.

71- do, 831, nast, 24 Shawwal 1230/29 September 1815, ff. 330.

72- do, 149, nast, Mir `Arif b. Mulla Mir Hamid, 1282/1865-66, ff. 532.

- 73- do, 4931, nast, ff. 321.
- 74- Istanbul, IUK. Fy. 4. shik, Moharram, 1222 A.H. flo. 291.
- 75- Pir, P-418, nast, ff.-27-560.
- 76- Ganj Bakhsh, Islamabad, 1083, nast, 6 Jumada-II, 970 A.H. P-480.
- 77- PUL, Azar, Lahore, 8230/61-7, nast, 'Izzat Rai, 1011 A.H., Khushab ff. 116.
- 78- NM, Karachi, NM. 1970-245, nast, Mansa Ram, 1099 A.H. P-534.
- 79- Ganj Bakhsh, Islamabad, 6408, nast, P-280, incomplete
- 80- do, 7645, nast, P-560.
- 81- PUL, Mohd. Shafi', Lahore, 277/270, nast, ff. 327.
- 82- do, Azar, 8254/857, nast, ff. 402.
- 83- Ganj Bakhsh, Islamabad, 552, shik, P-809.
- 84- do, 2041, shik, Iz'an Bakhsh, 1115 A.H.
- 85- do, 799, shik, ff. 252.
- 86- do, 1049, nast, P.447.
- 87- do, 3850, nast, P.15-450.
- 88- do, 3420, shik, P.712.
- 89- do, 6818, nast, P.633.
- 90- do, 5889, shik, P-572.
- 91- do, 9628, nast, 28 Ziq'ada 1223 A.H., P-243, at the instance of Nanak Rai.
- 92- do, 9395, nast, Hafiz Mohd. b. Hafiz Mohd 'Ajib b. Das b. Nat Shahryar from the family of Bahaul Haq. Rajab 1240 A.H., P-247.
- 93- Mohd. Akram, Molkabad, Jhang, nast, Shehabuddin Shaikh, P-382.
- 94- Fakhrul Atibba Lib. Badhmalui Kohna, Siyalkot, nast, Mojtaba Hasan b. Taha Hasan, 1208 A.H. P-581.
- 95- Mojahid-i-Islam lib, Peoples colony, Faisalabad, nast, Safdar Husain 'Arifabadi, 1215 A.H. P-555.

- 96-** Shahiya lib, Narang Mandi, Shaikhupura, nast, `Abdul Hayi Siddiqui Herati, 1220 A.H. P-530.
- 97-** Hamdard lib, Karachi, 5-2-D, nast, Wednesday, 10 Rajab 1240, P-486.
- 98-** do, nast, 10 Rajab 1240 A.H., P-810.
- 99-** `Ataur Rahman Khokhar lib. Jhawaryan, Sargodha, nast, `Abdul Majid b. Mulla Mohd. Amir, 1241 A.H. P-572.
- 100-** Islamia College, Pishawar, 1228, shik, Hira Lal Hindu. 1249 A.H. P-286.
- 101-** do, 1803, nast, 1251 A.H., P-315.
- 102-** PPL, Lahore, 873. 9 J, Baid, Husain, nast, 1255 A.H. P-654.
- 103-** NM, Karachi, NM 1978-1, nast, Malik Saifuddin Qaderi, Friday, 20 Safar 1261 A.H., P-428.
- 104-** Mamidia, 16, nast,
- 105-** do, 61. shik,
- 106-** Kashmir, 2670, nast, M. Yaqub, ff. 321.
- 107-** do, 1366, nast, ff. 306.
- 108-** do, 1386, nast, ff. 225.
- 109-** Raja, 388, shik, P-81.
- 110-** Nadva, 68, nast, Mohd. Hayat b. Abu Talib, 1132 A.H. P-884.
- 111-** do, 64, nast, Wahidullah Faizi Qumi Manairi, 1215 A.H., P-798.
- 112-** do, 87, nast, P-452, incomplete.
- 113-** Rampur, 9969, nast, Lala Hafiz. 1099 A.H., ff. 743.
- 114-** do, 20841, nast, ff.-286.
- 115-** Husamuddin Rashedi Lib, Karachi, nast, Najib `Ali Faqir b. Mohd. Hayat Faqir Qaderi, 22 Shawwal 1263 A.H., P-599.
- 116-** Hashemi Lib. Naushehra, Gujranwala, Shaikhupura, nast, `Inayatullah b. Ghulam Dastgir, Shaikhupura, 1278 A.H., P-530.

- 117-** Maktaba Sulaimania, Sahinwal, Sargodha, nast, Yousof Durrani entitled Saghar Saheb, 1282 A.H. P-380.
- 118-** Hasan `Ali lib, Rangpura, Siyalkot, nast, Gholam Mohd. 1300 A.H. P-781.
- 119-** Vienna, Mixt. 1561, nast, ff. 597.
- 120-** Dacca, DU/143, shik. ff.46
- 121-** do, HR/90, nast, ff. 216.
- 122-** Tonk, 3008, nast.
- 123-** do, 4718, nast.
- 124-** Pishawar University, Pishawar, 391, nast, P-628.
- 125-** Dayal Singh Trust, Lahore, 679, nast, ff. 226.
- 126-** Lahore Museum, 160-91, ff. 392.
- 127-** Bankipore, 731, various hands, 1218 A.H., ff. 370.
- 128-** Published from Amir Kabir, Tehran, 1362.
- 129-** Kashmir, 1366, nast, ff.305.
- 130-** do, 1386, nast, ff. 325.
- 131-** do, 2680, nast, ff.320.

NURUL ANWAR : SELECTION FROM ANWAR-I- SUHAILI

نور الانوار : انتخاب انوار سهیلی

Abul `Ala Shaikh Nuruddin Mohd. Siddiqui Hasani entitled *Fazlul Haq* popularly known as Mohd. Yousof pen-named Hakim Abu Sobh, Sobhi, Sabahi, lived in Hyderabad. The abridgement was made in 1220/1805.

132- A.T.U, Karachi, 33 ق - ف 3, nast, 20 Ramazan 1220 A.H. P-212.

SELECTION FROM ANWAR-I- SUHAILI

انتخاب انوار سهیلی

Lala Basant Rai of Sondi.

133- Rampur, M 7517, nast, 1293/1822, ff. 60.

عیار دانش : 'IYAR-I- DANISH

Abul Fazl the author of this version says: he was told by Emperor Akbar that though the *Anwari Suhaili* is better suited to the people than the *Kalil wa Dimna* (of Nasrullah), it is still not free from Arabic expressions and (rare) metaphors, hence it should be rewritten in a simple style so that it might become more generally useful, rejecting some of the (rare) words and avoiding long-winded phrases. Abul Fazl has restored the two introductory chapters omitted by Kashefi on the basis of Nasrullah's older version.

134- Banaras, 015, 3x, Nast, 1733 A.D., ff. 276.

135- Translated into Urdu under the title of *Khiraad Afroz* (wisdom illuminating).

136- Salar, 654-III, nast, `Azimullah for Mr. Barely, 30 Rajab 1210/20 January, 1796, ff. 216.

137- Mohammadiya, 292, nast, Sayyed Hamid, Friday, 2nd Rabi-'l, 1196 A.H. ff.-101.

138- do, 298, nast, ff. 318.

139- Buhar, 446, nast, ff. 235.

- 140-** Hamidia, 29, nast, Lachhmi Ram Kayath, 27 Rajab, 27th year of Mohd. Shah, Sonipat, 1801 A.D.
- 141-** Kashmir, 2374, nast. ff.298.
- 142-** Raja, 391, nast, 1204 A.H. P-315.
- 143-** Salar. 655, III, nast, Mohd. 22 Rajab-II 1080/9 September 1609, Ahmedabad, ff. 297.
- 144-** Jami`a, C-295, nast, Munna Lal, 1819 A.D. ff. 332.
- 145-** Ivanow. 292, different hands, ff. 432.
- 146-** Ivanow, E-133, nast,
- 147-** do. 1036, nast, Shiv Nara`in, P-488.
- 148-** Maulana `Abdur Rahim al-Haravi Lahore, 1005/1596-97. nast, ff. 239.
It is a royal copy with 27 illustrations of Akbar School. The artists are Basawan, Farrukh Chela, Dharamdas, Mukund, Miskin. Mahesh, Sanwala, Manohar, Shankar, Lachhman, Madho, Bishandas and Anand.
- 149-** Jami`a, C 127/1, nast, ff. 24, incomplete in the end.
- 150-** Buhar 445, nast, 19th century, ff. 235.
- 151-** Buhar, 445. nast, ff. 235.
- 152-** Lithographed, Kanpur, 1879.
- 153-** Lithographed, Nawal Kishore, 1894.
- 154-** Ivanow, Suppliment-I, III-193, nast, Mohd Shah Nawaz surnamed Mohd. Panah, 29th Jumada-I, 1144 A.H./29th Nov. 1731, Peshawar, ff. 243.
- 155-** Bankipore, 735, t`aliq, Lucknow, 1223/1808, ff. 306.
- 156-** do, 736, t`aliq, 1319 Fasli, ff. 248.
- 157-** do, 737. shik, ff. 193.
- 158-** Central Lib. Bhawalpur, nast, 29-Shawwal 1240 A.H. P-78.
- 159-** Chishti Sulaimani lib. Wakilan, Faislabad, nast, Shakir `Ali Nadvi, 1246 A.H. P-462.
- 160-** PUL. Azar, Lahore, 8564-5-36, nast, 1 December 1833 A.D. (1249 A.H.), P-666.
- 161-** do, 8570-5-2, nast, 3 Fagun, 1897 Bikrami, for Lala Shankar Nath, P-558.

- 162-** Maulana Daud, Bhalwal, Sargodha, nast, `Abdul Khaliq, Sayyedpur, 1254 A.H. P-642.
- 163-** Ganj Bakhsh, Islamabad, 1486, nast, Burhanuddin, Sha`ban 1263 A.H. P-603.
- 164-** do, 9358, nast, Shaikh Ahmad, Qasba Alwar Surat, 8 Jumada-II, 1266 A.H. P-445.
- 165-** Khalilur Rehman Daudi, Nicholson Road, Lahore, nast, 1267 A.H. P-385.
- 166-** Maulana Quadratullah, Bhalwal, Sargodha, nast, Mehdi Shah, 1273 A.H. P-360.
- 167-** Ganj Bakhsh, Islamabad, 7473, nast, Mulla Haq Wirdi b. Mohd. Yousof Bai, Safar 1281 A.H. P-396.
- 168-** Hasan `Ali lib, Rangpura, Siyalkot, nast, Akhtar Suri, 1288 A.H. P-588.
- 169-** Maktaba Sulaimaniya, Sahinwal, Sargodha, nast, Makhan Rai, P-468.
- 170-** do, nast, Khawja `Abdur Rauf b. Mohd. Siddiqui, P-492.
- 171-** NM, Karachi, NM 1958-611, nast, P-536.
- 172-** Al-Riyaz G. Muinuddin Lib, Lahore, nast, ff. 67.
- 173-** Public lib, Khairpur, 170, "ا ب د" shik, 1011 A.H. P-576.
- 174-** Islamia College, Pishawar, 1907, nast, Tajuddin, 10 Shawwal 1065 A.H. P-240.
- 175-** NM, Karachi, NM. 1957-648/17, nast, Allahadad, Sultanpuri, 15 Ramazan 1078 A.H. P-614.
- 176-** Ganjinah-i- Mir Sayyed Zahid Husain, Sadiqabad, Rahimyar Khan, 264, nast, P-300.
- 177-** Mohd. Rafiq, Chishti Goltarvi, Hafizabad, Gujranwala, nast, Shaikh Mohd Shaida `Ali b. Hasan `Ali Bukhari, Lahore, 1134 A.H. P-500.
- 178-** Record Office, Pishawar, 46, nast, Monday, 1143 A.H. 13th year of Mohd. Shah, P-317.
- 179-** Rieu, Add. 4945, nast, Zulq`adah, 1183/1770, ff. 217.
- 180-** Rieu, Or. 477, nast, Ramazan, 1217/1803, 38 miniatures.
- 181-** Tajikistan, 1325, beautiful nast, M. Tahir Gujarati, 28 Moharram 1001/5 November 1592, Pishawar, ff. 223. incomplete, the earliest known copy.
- 182-** do, 1810, nast, 19 Zilqa`da, 1146/24 April 1734, ff. 268.
- 183-** PUL, Shirani, Lahore, 1224, 1154 A.H.
- 184-** Chaudhary Zakaullah, Kot Bholan, Narang Mandi, Shaikhupura, nast, 1190 A.H. P-473.
- 185-** Shahiya Lib, Narang Mandi, Shaikhupura, nast, 1200 A.H. P-480.

- 186-** Ganj Bakhsh, Islamabad 677, nast, P-510.
- 187-** do, 6313, nast, P-230.
- 188-** PPL, Lahore, 873, 9 بيد ، فصل, nast, ff. 394.
- 189-** Madrasa `Aziziyah Bagviyah, Bhirah, Sargodha, nast, P. 508
- 190-** NM, Karachi, NM 1957-1058/19, nast, P. 576.
- 191-** do, NM 1961-1018, nast, P. 164.
- 192-** Maulana Qudratullah, Bhalwal, Sargodha, nast, Shah Mohd. B. Samandar Khan, P. 682.
- 193-** Shah `Abbas Gardezi, Multan, 51, nast, P.584.
- 194-** Ganj Bakhsh, Islamabad, 1576, nast, Mohd. `Ali, 1210 A.H., P.456.
- 195-** N.M. Karachi, N.M. 1978-33, nast, 6 Moharram 1213 A.H., P.562.
- 196-** Hakim Fida Husain Qalandari, Shitab Garh, Gujranwala, nast, Mohd. Mohsin `Alai, Moharram 1225 A.H. P.450.
- 197-** Hashemi Lib. Naushehra. Gujranwala, Shaikhupura, shik, Mohd. Baqar b. `Ali Shair, 1229 A.H. P. 538.
- 198-** Mojahid-i- Islam Lib. Peoples Colony, Faisalabad, naskh, Mohd. Sami` b. `Abdullah Hakim, 20 Moharram 1238 A.H. P.482.
- 199-** Ganj Bakhsh, Islamabad, 9940, nast, Kishan Lal Agarwal Jain, October 1824/8 Safar 1240 P. 448+14.
- 200-** Pashto Academy, Pishawar 710, nast, P.206.
- 201-** do, 530, shik, P.480, incomplete.
- 202-** NM, Karachi, N.M. 528/182, nast, Sukh Ram Pandit, P.184.
- 203-** Tonk, 2851, nast.
- 204-** do, 3340, nast.
- 205-** do, 3632, nast.
- 206-** do, 3633, nast.
- 207-** do, 3634, nast.

NIGAR-I- DANISH : MUNTAKHAB-I- `IYAR-I- DANISH

نگار دانش : منتخب عیار دانش

Abridged in 1866/1282-3 at the instance of Hand Ford by an anonymous author.

- 208-** Gulzar Ahmad lib. Akbarpur, Khushab, nast, Hasan `Ali Jamasbi, P.180.
209- Hashemi Lib, Naushehra, Shaikhupura, nast, Qasim `Ali, P. 152.
210- Maulana Qudratullah, Bhalwal, Sargodha, nast, `Abdullah b. Dost Mohd. Qureshi, 1302
A.H. P.18.

SHARH-I- `IYAR-I- DANISH : شرح عیار دانش

Mir Mohd. Zaman wrote a commentary on *`Iyar-i- Danish*.

- 211-** Raja, 626, nast, 1191 A.H. Farrukhabad. P.205.

PANCHAKHYANA : پنچاکیانه

Persian translation of *Panchatantra* made by Mustafa Khaliqdad `Abbasi at the instance of Emperor Akbar. When Akbar saw the original book, he felt that since this book has been translated from language to language, naturally it has diviated from the original So it is appropriate that the book be translated afresh and the work was assigned to Mustafa Khaliqdad `Abbasi with the instruction that the book should be translated without any omission in the same original order, so that the variations between the original and the various translations may become evident.

Mustafa Khaleqdad `Abbasi b. Shaikh Khaliqdad al-Hashemi al-`Abbasi (Rieu, vol-I, P.139) is not known to us in detail. He, however, besides this work, revised the Persian translation of the *Kathasaritsagara* with the name of *Darya-i- Asmar* (Central Library, Hyderabad. Hist. 2642) at the instance of Akbar. He also translated the *Kitabul Milal-wan-Nahal* of Mohammad ash-Shahristani into Persian with the name of *Tauzihul Milal* (Rieu, Add. 23, 536, Osmaniya University Lib. 157/132). `Abbasi undertook the translation of *Panchakh-Yana* (Jaina recension) some time after 1588 A.D. One of the distinctive features of

Panchakhyana is that it contains twenty one additional stories not found in the earlier editions of the *Panchatautra*. Similarly `Abbasi has used faithfully the original names of the characters and Hindi words occasionally.

212- Shibli, 800/493/50, nast, 957 A.H. ff.317.

213- Patiala, 2348, nast, P.1200.

214- Edited by Dr. Tara Chand and Prof. S.A.H. `Abidi, Aligarh Muslim University, Aligarh 1973.

پنجاتنٹرا : PANCHATANTRA :

Dr. Indu Shekhar, a Sanskrit scholar who taught Sanskrit for some years at Tehran Univsity.

215- Tehran University, Series No. 710, 1961 A.D.

Dr. Indu Shekhar in the preface of his above translation has given the following names of the translations of *Panchatantra* into Persian (P.178).

1- *Jawidan-i- Khirad*

2- *Nigar-i- Danish*

3- *Akhlaq-i- Asasi*

4- *Gulshan Ara* by Mirza `Abdul Wahab Iranpur

5- *Shakaristan*, a poetical version of *Anwari Suhaili* by Khusrau Darabi, a grandson of Fath `Ali Shah, a Qachari ruler of Iran.

6- *Rai-o- Brahman*, a poetic version by Jahan Bakhsh Jauhari made in 1323 Shamsi / 943 A.D.

MUFARREHUL QULUB : GITAK DAMNIK

مفرح القلوب : گیتک دمنک

It has been pointed out that from the original *Panchatantra* which the author calls *Urpanchatantra*, four versions were made. The third of them was the origin of three recensions: the Southern *Panchatantra*, the Napalese recenseon and *Hitopadesa* (Book of council) of Narayana of Bangal. Penzer writes: It contains not only *Panchatantra* material but also stories from other works. The Ocean of Stories, Vol.V, P.210.

It is a Persian paraphrase of the *Hitopadesa* translated by Tajuddin Mufti al-Maliki in Humayun's time. He is also called Tajul Ma`ali or Tajuddin b. Mu`inuddin Maliki. It was dedicated to Malikushsharq wal Gharb Nasiruddin Muqatti Baha-i- Nadimullah, probably a local landlord not identified.

- 216- Ivanow, 1709, nast, `Abdul Karim, 1098 A.H. ff.40-137
- 217- Hamidia, 43, nast.
- 218- do, 224, nast, Rai Hira Lal Mo`jiz Qalam pen named Amani, Jumada-I, 1243 A.H.
- 219- do, 225, nast, M. Raushan Shikuhabadi, 11th Year of `Alam Shah in Islam Nagar.
- 220- Salar, 3480, nast, Barzu b. Qawamuddin b. Kaiqubad. ff.96.
- 221- Raja, 373, nast, 1227 A.H. P.140.
- 222- Jami`a, C 149/2, shik, nast, ff.31 incomplete from both ends.
- 223- Nadva, 190, nast, Sayyed Mohabbat `Ali, 1259 A.H. P.202.
- 224- Rieu, Add. 25, 833, nast, Jumada-II, 1195/1781.
- 225- PUL, Shirani, Lahore, No. 4187/1134, 11th century.
- 226- PUL, Azar, Lahore, No. 239/70-7, nast, 12th century. ff.72.
- 227- N.M. Karachi, No. N.M. 1961-1007, nast, 12th century, P.43.
- 228- Fakhrol Atibba lib, Siyalkot, nast, Abu `Abdul Qadir Hanafi, 1151 A.H. P.222.
- 229- N.M. Karachi, No. N.M. 1957-655/37, nast, Nur Ahmad, 27th Ramazan, 1275 A.H.

Qutbpur, P.79.

- 230- Ganjina-i- Ziaul `Ulum, Naim Akhtar, Sarmidani, Shaikhupura. nast, 9th Sha`ban, 1277
A.H. P.126.
- 231- Hashemi Lib. Naushehra, Shaikhupura, nast. Ahmad Hasan son of Habibullah Mufti.
15th Rajab, 1283 A.H. P.256.
- 232- Khalilur Rahman Daudi, Nicholson Road, Lahore. nast. 13th century, P.38.
- 233- Madrasa `Ulumul Murtaza, Bhalwal, Sargodha. nast, Ghulam Mohiuddin b. Shaikh
`Abdullah Mufti, resident of Namak Sar, 13th century, P.238.
- 234- Kitab Khana-i- Khilafat, Rivah, Sargodha, nast, 13th century, P.251.
- 235- N.M. Karachi, No. N.M. 528/86, nast, 13th century, P.216.
- 236- Maktaba Chishtiya, Ghulam Mohammadabad, Layalpur, nast, Fasih Ahmad Jaffery, 29th
Rajab. 13th century, P.110.
- 237- PUL, Shirani, Lahore, No. 6304.
- 238- Allahadin Nizami, Chishtian-i- Kohna, Bhawal Nagar, nast, Miskin `Ali Qalandari. 1302
A.H. P.77-167.
- 239- A.TU, Karachi, 30 ق 30 ف, nast, Mir Thabit `Ali b. Mir Sadiq `Ali, 1207 A.H. Qaroli,
P.144.
- 240- Maktaba-i- Chishtiya, Gholam Mohammedabad, Faisalabad, nast, Mohd. Afzal Lahori b.
Miyah Mohd 1257 A.H. P. 155.
- 241- Ganj Bakhsh, Islamabad, 11963, nast, 9 Sha`ban, 1277 A.H. P. 137.
- 242- do. 11389, nast, ff. 66, incomplete.
- 243- Kashmir, 737, nast, ff. 61+229.

Modern works in Persian on Kalila wa Dimna:

Books:

- 244- *Rahnuma ya Sharh-i- Kalila wa Dimna*, Mohd. Asefi, Tabriz 1344 Khurshidi.
- 245- Ibn-i- Moqaffa, `Abdullah : *Kalila wa Dimna*, edited by Mohd. Husain Na`ilul Misri,
Egypt, 1920 A.D.

- 246-** Explanation of Arabic quotes and couplets of *Kalila wa Dimna*, Fazlullah b. 'Uthman Isfazari, edited by Bahruz Imani, Mirath-i- Maktub, Tehran, 1380.
- 247-** *The story of Kalila wa Dimna*, 'Ali Reza Amir Mu'izz, Indiana, America, 1962.
- 248-** *Modern Kalila wa Dimna*, 'Ali Owaisi, Tehran, 1332 Khurshidi.
- 249-** *Rai-o- Brahman (Kalila wa Dimna)*, versified by Jamahri, Jahan Bakhsh, Tehran, 1323 Khurshidi.
- 250-** *Shakuristan* (versified Anwar-i- Suhaili): Darai, Khusrau, Farhang-i- Khak Nizad, Anjuman-i- Athar-o- Mafakhir-i- Farhangi, Tehran, 1383.
- 251-** *Anwar-i- Suhaili* (versified), Saudai Dastgardi, edited by Husain Anwar, Lithographed, 1370 Shamsi.
- 252-** *Anwar-i- Suhaili*, Tehran, 1362 Shamsi.
- 253-** About *Kalila wa Dimna*, Mohd. Ja'far Mehjub, Tehran 1369.

ARTICLES:

- 254-** Stories of Indian literature and *Kalila wa Dimna*, Indu Shekhar, Publication of Faculty of Arts, University of Tabriz, No.3. 1338. P.334-343.
- 255-** An analysis of the Political and culture power in *Kalila wa Dimna*, Dr. Jawwad Dehqanian, Researches in Persian language and literature. No. 1, Bahar 1390, P.84-103.
- 256-** *Panchatantara* in Sanskrit and Persian literature, Hasan Rezai Bagh Bedi, Nama-i- Farhangestan No.1, Bahar, 1375, P. 84-103.
- 257-** Another *Kalila wa Dimna*, Parviz Natil Khanlari, Sukhan, No. 8, Murdad 1357, P.814-815.
- 258-** A perview of *Kalila wa Dimna* edited by Hasan Zada Amuli, Bahruz Imani, Ganj-i- Nihan.
- 259-** An assessment of the meaning of a couplet in *Kalila wa Dimna*. Ghulam Raza Tahir, Ayenda, No. 6. P.471-472.
- 260-** Notes on *Kalila wa Dimna*, Dr. Ahmad Mahdavi Damghani, Nashr-i- Danish, No. 8 1366-1367, P.258-267.

- 261-** Notes on Arabic couplets in *Kalila wa Dimna* by Bahram Shah and their sources and author's Dr. Ahmad Mahdavi Damghani, Yeghma, volumes 15 and 16, P.485-486.
- 262-** The story of *Kalila wa Dimna* by Rudaki, Mujtaba Minuvi, Farhang-i- Iran Zamin, vol- v, (1336 Shamsi) P.265-278.
- 263-** About a couplet in *Kalila wa Dimna*, 'Ali Akbar Saba. Yaghma, No. 8, Aban 1366.
- 264-** Source of *Kalila wa Dimna*, Nabi Bakhsh Baloch, Anjuman-i- Farhang-i- Iran-i- Bastan, No. 1.Farvardin 1344, P.28-35.
- 265-** Contribution of *Kalila wa Dimna*, in the transfer of India, Pakistani and Iranian Culture to the world. Dr. Raza Mustafavi Sabzwari, Aina-i- Hind, December – January, 2011 A.D.
- 266-** Commentary on couplets of *Kalila*, Jamshid Soroushyar, Rahnama-i- Kitab, No. 1-3, Farwardin-o- Khurdad, 1355.
- 267-** *Kalila wa Dimna* in Persian and Arabic languages. 'Abdun Nayim Mohd. Hasnain, Amuzish-o- Parvarish, Dai 1331 and Azar 1332, P.493-500.
- 268-** *Kalila-o- Dimna*, 'Abbas Iqbal, Farhang-i- Iran Zamin, vol-19, P.19-48.
- 269-** Sources of some Arabic couplets and hemistiches in *Kalila-o- Dimna* by Bahram Shahi, Dr. Ahmad Mehdavi Damghani, Arj Nama-i- Iraj, vol-I.
- 270-** Sources of *Kalila wa Dimna* in Sanskrit and its Dari Translations, Mir Husain Shah, Zaban Shinasi No.2, Payiz-o- Zimistan, 1363, P.33-63.

DARYA-I- ASMAR : KATHA SARIT SAGAR

دریای اسمار : کتھا سریت ساگر

Katha Sarit Sagar was, most probably, translated into Persian for the first time during the rign of Sultan Zainul `Abedin of Kashmir (823/1420-875/1470) by Mulla Ahmad under the title of *Behrul Asmar*. Probably this translation is lost to posterity.

Mustafa Khaliqdad `Abbasi (translator of *Panchakhyana*) made a fresh attempt to present it into Persian. He, in the introduction to this translation, writes about the nature of the earliar translation and that of his own:

The object of the author of any book is to communicate his ideas primarily to those who speak that language. Hence, the purer the language is, the easier it will be for the people to understand it.... Some imperfect writers, however, waste ink and paper by introducing Arabic words in their Persian texts. The *Barhatkatha* abridged by Somadeva Bhat, a Kashmiri Brahman, was translated by some one into Persian, at the instance of Sultan Zainul `Abedin, the well known ruler of Kashmir. But the translator had used Arabic words indiscriminately, rendering the text incomprehensible for the common people. Its meaning could not be easily grasped by scholars also, because of its defective style. During the stay of His Imperial Majesty at Lahore, the royal command of the Shadow of God, was issued to the humblest among the worshipers of the sky like court, Mustafa bin Khaliqdad, to write it in simple and fluent language. The assignment also involved the deletion of irrelevant materials, while keeping the work intact.

In the light of this statement of Khaliqdad `Abbasi, it may be regarded as a joint work by him and the original translator of the time of Sutlan Zainul `Abedin.

The *Katha Sarit Sagar* consists of eighteen books, each book containing some chapters. In the Persian translation, the books and chapters have been called *nahr* (stream) and *mauj* (wave) respectively.

Mulla `Abdul Qadir Badauni, author of *Muntakhabut Tawarikh*, was also assigned the job of revising and supplementing the Persain translation of *Katha Sarit Sagar*. Both `Abbasi and

Badauni do not refer to each other, hence it can be surmised that `Abbasi was assigned the task of revising while Badauni was entrusted with the job of supplementing as well as revising the incomplete Kashmiri version. (*Muntakhabut Tawarikh*, translation into English, by W.H. Lowe. Vol.II, P.15-16).

271- State Central lib. Hyderabad (Asafiya) 2642 (HST) H. 377.

272- Ethe, 1987, nast, ff. 189, illustrated, (Ethe ascribes it to Faizi which is not credible).

273- Edited by Dr. Tara Chand and Prof. S.A.H. `Abidi, Culture House, Islamic Republic of Iran, New Delhi 1997.

SINGHASAN BATTISI

سنگھاسن بتیسی

This is a popular story book. It consists of thirty two tales about the valour, generosity and magnificence of King Vikramadattiya. *Vikrama Charitarm* or *Sinhasanadvatrimtsati* are said to be its sources in Sanskrit. But the correct name of its souces is *Simhasanad Vatrim Shika* (A.A. Macdonell, India's Past, P.13).

There are many versions of the work in Indian vernaculars. It has been rendered into Persian many times.

SHAHNAMA : شاهنامه

Chatra Bhoja Das b. Mehr Chand Sorup Bhisht of Sonapat is probably the first scholar who translated it into Persian under the title of *Shah Namah* during the reign of Akbar (963-1014 A.H.). It contains only thirty stories. (Prefare to Persian translation of *Singhasan Battisi* by Ibn-i- Harkaran).

274- Bodliean, 1324, nast,

275- A.T.U. Karachi, 22 QF3, Pir Khan, 22nd Ramazan 1226 A.H. P.240 (22 stories)

276- Tonk, 2763/2, nast.

277- do, 2773/1, nast.

278- do, 3703, nast.

MIFTAHUL AKHBAR : SINGHASAN BATTISI

مفتاح الاخبار : سنگھاسن بتیسی

Sayyed Muzaffar b. Sayyed Hashim Husaini, one of the *munshis* of Akbar's time, translated the work at Akbar's instance and dedicated it to him. It is in two *babs* and four *fasls*.

279-PPL, Lahore, 873, 831, nast, Harparshad, 1st Moharram, 34 regnal year of Alamgir, Lahore / 1110 A.H., ff. 57.

SINGHASAN BATTISI : سنگھاسن بتیسی

Chand son of Madharam

280- Copenhaigon cat. P.39, Vide Rieu, Vol-II, P.763.

NAMA-I- KHIRAD AFZA : نامه خرد افزا

'Abdul Qadir Badauni made this translation at the instance of Akbar in 982 / 1574-75 with the assistance of a learned Brahman. Badauni revised it in 1003 / 1594-95

281- Rieu, P. 763.

SINGHASAN BATTISI : GANJINA-I- DASTAN

سنگھاسن بتیسی : گنجینہ داستان

Bhara Mal / Bihari Mal b. Malik Khist b. Kausu b. Arjun Bak made the translation at the instance of Jahangir in 1019/1610. This translation is also referred to in the preface to the Persian translation of this work by Ibn-i- Harkaran.

282- Buhar, 447, shik, Mathura Nath Chatorja and Lala Ram Anokrah Singh, Phalgun, 1233 Sambat, February 1826, ff. 183.

283- Ethe, 1988, nast, 29th Rabi`-II, 1194/ 4th May 1780. ff. 86.

284- Ganj Bakhsh, Islamabad, No. 626, nast.

285- A.T.U., Karachi, No. 3QF 20, scribed in 1243 A.H. P.324.

- 286-** Mumtaz `Ali, School Teacher's Lib. Pishawar, nast, Viru Mal b. Lala Siv Ram, resident of Sakhkhar, 26th Moharram 1266. / 9th December 1849, P.240.
- 287-** Central Library, Bhawalpur, No. 147, nast, Ramjivan, 1230 /1879 Bikrami/1823, P.142.
- 288-** Ganj Bakhsh, Islamabad, No. 3435, nast, 48th regnal year of Aurangzeb (1115 A.H.), P. 375.
- 289-** Danishabad, Lahore, Anarkali, No. 37 Ehsan Danish, nast, 6th regnal year of Farrukh Siyar (1130 A.H.) P.18.
- 290-** do. No. 37 Ehsan Danish, Chaudhary b. Nur Mohammad, 3rd regnal year of Shah `Alam (1176 A.H.), P. 52.
- 291-** Karachi, Prof. Mohd. Ayyub Qaderi, nast, Asa Ram b. Daya Ram Waseti, resident of Nehadar, 28th Shawwal, 1191 A.D., P.216.
- 292-** Lahore, Bazar-i- Hakiman, Faqir Sayyed Moghisuddin Bokhari, nast, Sirajuddin, 12th century, P. 340.
- 293-** A.T.U. Karachi, 3qf., shik, Dina Nath resident of Kura Shahjahanabad, 17th Rajab, 1243 A.H., Hydearabad. P.324.
- 294-** PPL, Lahore, 891, 23 J, nast, 1907. Bikrami /1267 A.H.
- 295-** Shikarpur, Gadhi Yasin, Gusha-i- Adab, Salahuddin, 50, nast, 13th century, P.188.
- 296-** Lahore, Masihi Foreman College, 891-267, 23 A, nast, 20th Baisakh 1913 A.D. ff. 135.
- 297-** N.M. Karachi, N.M. 1959-417, nast, Raja Ram Kashmiri, 29th Chaitr, 1913 Bikrami, (1272 A.H.), P.213.

SINGHASAN BATTISI : سنگھاسن بتیسی

Bihari Mal b. Rajkamal.

- 298-** Dacca, KS/412, shik, Mohd. A`zam, ff.98.

KISHAN BILAS : کشن بلاس

Kishan Das Basdev b. Muluk Chand Tanboli Lahori was in the service of Jarullah Amirul Umara. He wrote it in the reign of Aurangzib.

299- Ethe, 1989, shik, ff. 80.

300- Rieu, Add. 5652, nast, ff.140

SINGHASAN BATTISI : سنگھاسن بتیسی

An abridged version by an anonymous writer.

301- Rieu, Add. 5653, shik, Rabi`-I, 26th year of Shah `Alam, 1198 /1784.

MIFTAHUL QULUB : مفتاح القلوب

Translated during the reign of Akbar prior to the version of Bisab Rai (described latter) in Rabi`-II, 1035/ December 1625.during the reign of Jahangir. Author not known.

302- Asafiya, 229, stories.

SINGHASAN BATTISI : سنگھاسن بتیسی

Bisab / Basant Rai b. Harkaran Das Kayesth of Kamladhar in the district of Badaun. It is stated in the prface of this version that the work was first translated from the original Hindavi into Persian by Chaturbhuj b. Mehr Chand Kayasth of Sonipat in the reign of Akbar. Subsequently it was rendered into Persian by Bharimal b. Rajmal Khatri during the time of Jahangir. The present version made during the reign of Shahjahan, is described as an amalgamation of the above two.

303- Rieu, Add. 6597, nast, Jumada-II, 1196/1782, ff. 78.

304- Madras, D. 339, nast, 1832 A.D.

305- Asafiya, stories, 65, defective in the beginning.

306- Ethe, 1990, shik, ff. 217, illustrated.

307- do, 1991, nast, ff. 96, a defective copy.

308- do, 1992, nast, ff.83-114.

309- Dacca, DU/45, nast. Faizullah, Jahangir Nagar, 14th Safar, 1184 A.H. ff.123.

SINGHASAN BATTISI : سنگھاسن بتیسی

Budh Singh Ghairat translated in 1138 / 1725

310- PUL, Shirani, Lahore. 3265/260, Navandh Rai. 1226 /1811 in Lucknow.

311- do, 5701/2382/1, Daya Ram, 5th Magh. 1899 Bikrami, 1842 / 1258.

QISSA-I- BIKRAMAJIT : قصّة بکراماجیت

Ram Nath Aram

312- Rampur, nast, 66070 (a selection)

SINGHASAN BATTISI : سنگھاسن بتیسی

Mir Ghulam Husain translated at the instance of his spiritual guides Sayyid Sirajuddin and Hazrat Sayyed Chiraghuddin in 1192 / 1778.

313- N.M. Karachi, N.M. 1961-1015, shik, Mir Ghulam Husain Hedayat Waqif. Burhanpur. 9th Rajab 1202 Hyderabad, P.80.

SINGHASAN BATTISI: سنگھاسن بتیسی

Nanak Ram b. Govind Rai Asad Khani Siyalkoti. He was Dhosa Khatri. He wrote this version at the instance of Mohan Lal Chowdhary son of Raja Balkishan. He completed it in a short span of twenty one days in the month of Shawwal 1175/April 1762 during the reign of Nawwab Asafuddaulah Salabat Jung whom he has praised in his preface to this work.

314- Salar, 3487, shik. Bindraban b. Lala Bhimsen of Ranjhor, 5 Zilq'ada, 1177/ 6 May 1764. ff.114.

315- Patiala, 1685, shik, 19th Rajab, 1290, P.226.

316- do, 2098, nast, 1888, P.156.

317- Hardayal, R57, nast, and shik. Munshi Kanwal, 1205, ff. 141.

318- do, R 95, shik, Ram Sarup, 1170 A.H. ff.72.

319- Shibli, 900/21, nast, 1234 A.H.

320- Salar, 3486. nast, 22 Jumada-II, 1231/1 December 1838, Lucknow. ff.42.

321- Archives. Patiala, M/430, nast, Inderjit b. Kanji Mal Kayesth, 1939.

MAJMU'A-I- DASTANHA : جموعه داستانها

A collection of stories without title and authors name apparently belonging to one or the other Persian versions of *the Singhasan Battisi*. It was made in 1019 A.H.

322- Gandhi Memorial, 57, nast, Narayan Singh, 17th Moharram 1234 A.H. ff.215

SINGHASAN BATTISI: سنگھاسن بتیسی

Translation ascribed to 'Inayatullah Kambo.

323-University of Delhi, Deptt. of Persian (not available now).

KAN-I- JUD : کان جود

Sada Sukh Sha`iq son of Motilal of Shahabad composed this poem at the instance of his spiritual guide Sayyed `Abdur Razzaq Yamini in 1245 /1829-30.

324- Salar, 573.

SINGHASAN BATTISI: سنگھاسن بتیسی

Another version by Gosain Bains Ram

325- Salam, 465/20, 1222/1807.

SINGHASAN BATTISI: سنگھاسن بتیسی

Sayyed Imdad `Ali and Shiv Sahai Kayasth, the native of Golaothi in Buland Shahar translated the story in Persian prose in compliance with the order dated 10th April 1845 A.D. for Mr. Edward Clive Bayley.

326- Rieu, vol.III, P. 1006, No. Or. 1923.

AHWAL-I- BIKRAMAJIT : احوال بکراماجیت

Anonymous

327- Shibli, 900, nast, 1274 A.H., ff. 45.

QISSA-I- BIKRAMAJIT : قصه بکراماجیت

Made at the instance of Raja Nahbun. May be a version of *Singhasan Battisi* by an anonymous writer.

328- Hamdard Library. Nazimabad Karachi, No. R. Nox, nast, 12th century, P.108.

329- Patna University Lib. Stock no. 1263. preface by Diyanat Rai in 1163/1764.

SINGHASAN BATTISI : سنگھاسن بتیسی

Translation based on Lu'bat, a version by anonymous author.

330- N.M. Karachi, N.M. 528/82, nast, 12th century, P.48.

SINGHASAN BATTISI : سنگھاسن بتیسی

Anonymous.

331- Kashmir, 2529, nast, ff.86.

332- do, 2340, nast, ff. 110.

333- do, 3105, nast, ff. 157.

334- Dacca, DU/273, shik, Bohal Singh, Shahjahanabad, mohalla Masjid Khajur, 2nd Shawwal, 6th year of Akbar Shah-II, (1811-1812 A.D.)

335- Tonk, 2707, nast.

336- do, 5093, nast.

SINGHASAN BATTISI : QISSA-I- BIKRAMAJIT

قصة بکراماجیت: سنگھاسن بتیسی

Translator not known but accomplished during Jahangir's period.

337- PUL, Azar, Lahore. 8537-5-8, nast, Faiz `Ali Jalundhari, 12 Maghar 1891 Bikrami. P. 140.

338- PUL, Shirani, Lahore, 5114/2102, 8th Ziqā`da 1095/1684 Kabul, 27th regnal year.

339- Haryana, M/430, nast, Inderjit, 1932 A.D. ff. 224.

340- Ethe, 1993, shik. 8th February, 1806/19th Ziqā`da 1220, ff.81.

GUL AFSHAN : گل افشان

Anonymous

341- Rieu, vol-I, P.230.

TOHFATUL MAJALIS : تحفة المجالس

Raj Kiran lived in Kanhal, (Kathal) in 1103/1191-2, He undertook this work at the instance of Shaikh Gholam Mohd. father of Shaikh Mohd. Saleh in district Soni. Mohd. Saleh was the *mutasaddi* of Shahjahanabad and governor of Hisar Firuzah. Hansi, Kalu and Soni. There are 25 stories related to Bikramajit.

342- A.T.U, Karachi, 10 ف ق , shik, P.178 incomplete in the end.

AFSANAHA-I- BIKRAMAJIT

افسانه های بکرماجیت

Anonymous

- 343-** Kashmir, 115, nast, ff.70.
344- do, 2529, nast, 1870 Bik, ff.88.
345- do, 2227, shik, Suraj Kaul, Sunday, 30 Baisakhi, 1964 Bik, ff. 76.
346- do, 1817 (9), shik, 1873 A.D. ff. 224.
347- do, 2378, nast, Gobind Ram, ff. 145.
348- do, 2435, nast, Kachru Pandit, 1951 Bik.
349- Ghalib, 4413, shik., ff.70.
350- Patna University Lib. 186

SAWANEH-I- MAHARAJA BIKRAMAJIT

سوانح مهاراجه بکرماجیت

Anonymous

- 351-** Gandhi Memorial, 40, nast, ff. 82.

RISALA-I- SARIRI : رساله سریری

Anonymous. A translation of *Singhasan Battisi* prepared in 1084/1673.

- 352-** Ivanow, 1701, shik, 1155 A.H. ff.127.
353- do, 1702, nast, 1197 A.H.

BIKRAM BATTISI : بکرم بتیسی

Lala Kanhayya Lal son of Dayal Das made this version.

- 354-** PUL, Shirani, Lahore, 4002/951, nast. 14 Bhadon, 1245/1829.

TARJUMA-I- SINGHASAN BATTISI

ترجمه سنگھاسن بتیسی

Ibn-i- Harkarn

355- Tonk, 3400, nast.

BALRAM JOSAPHAT : بلرام جوسافت

With the development of Budhism as a world religion, its literature also rose to the rank of world literature. It was studied in all the Asian countries. Many of its stories, anecdotes and fables found their way into the literature of these countries.

Balram Josaphat, one of the most widely spread religious romances of the Middle Ages, relates the conversion of the Indian Prince Josaphat to the hermit Balram and his resistance to all the forms of temptations and ultimately becoming a hermit. This romance was originally composed in Pahlavi language in about the six or seven century A.D. It was latter translated into Arabic and Syrian and then into Persian. The Syrian version was rendered into Greek by a Christian Johu of Damascuss at the Court of Caliph Almansur (753-744 A.D.). From this Greek version, the Latin was derived and then it was rendered into almost all the European languages. It is found in the *Ikhwanus Safa* (the brothern of purity) a religio-philosophical work written in the 4th century A.H. Mulla Mohd. Baqar Majlisi, a reputed religious scholar of Iran, has included this story in his book *'Ainul Hayat* on Islamic theology and ethics. A part of Majlisi's *'Ainul Hayat* consisting this story is preserved in a manuscript form in:

356- Rieu, 380, entitled *Qissa-i- Bilauhar-o- Yuzasaf*.

357- *'Ainul Hayat* has been published from Matba'-i- Ahmadi, Lucknow.

BAITAL PACHCHISI

بیتال پچیسى

Among the many adventures and tales given in *Katha Sarit Sagar* (Chapter-3) there is a collection of shrewed and well told tales. These are known as the Vetala Panchvinshati commonly called Baital Bachchisi (twenty five stories of a Vampire) and are found in most of the vernacular languages.

King Vikramaditya agrees to bring for the purpose of some magic rites, a corpse hanging from a tree, in order to oblige an ascetic who brings to him every day a fruit containing a concealed gem. But a Vetala or a vampire possesses the dead body and agrees to leave that if the king would answer his questions of the twenty five enigmatic stories. These riddles are by no means easy of solution. King Vikramaditya, however, succeeds in the end in carrying the body to the ascetic.

This was translated into Persian by Maharaja Madho Kishan son of Raja Raj Kishan Bahadur son of Maharaja Nib Kishan Bahadur, earlier than 1245/1828-29. He could not complete the work because of his untimely death. Later on, his younger brother Indra Kishan Bahadur added a preface, three remaining stories and completed it in 1256/1840-41. Being well versed in Persian, Bengali and Punjabi, the Maharaja also translated *Anwar-i- Suhaili* into Punjabi (*Baital Pachchisi*, Patna University MS. ff.2b).

358- Ahsan, 954/4, nast, ff.93 defective from both sides.

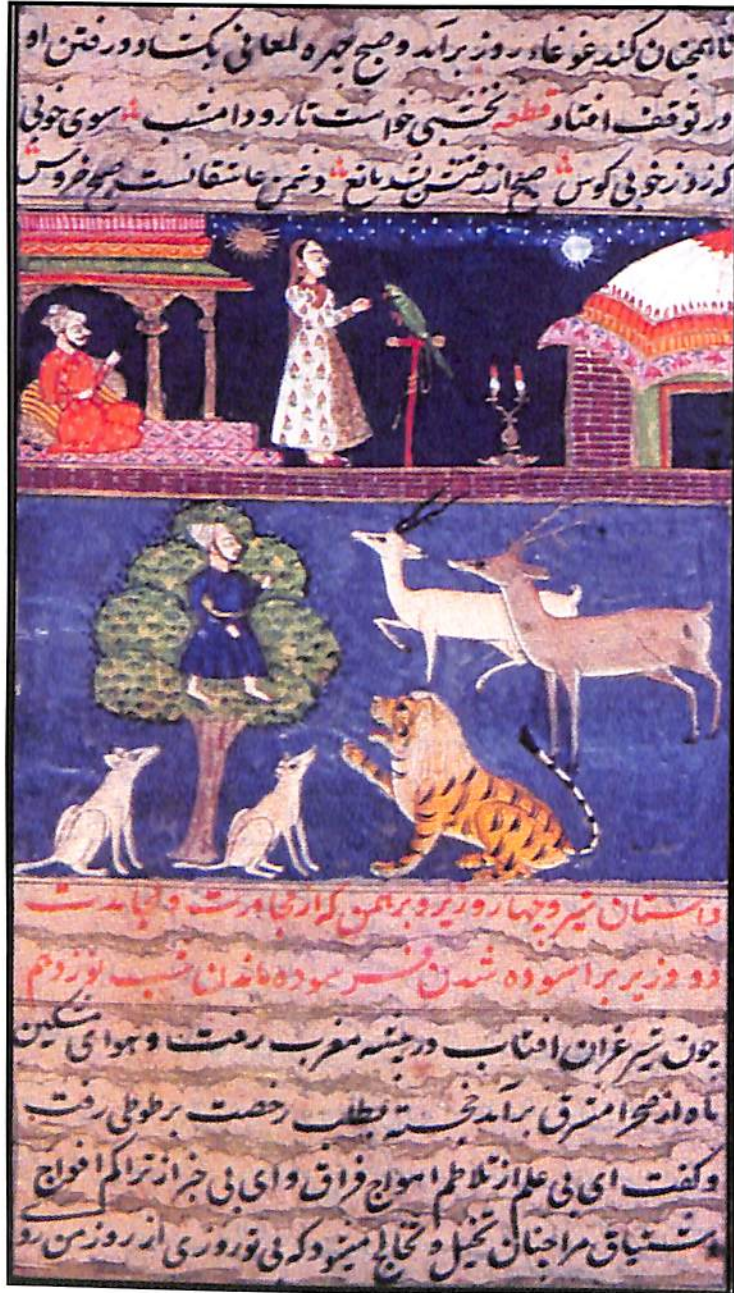
359- Patna University Library, stock NBo. 318.

TARJUMA-I- BAITAL PACHCHISI

ترجمة بیتال پچیسى

'Abdul Karim b. Ilyas

360- Madras, D-582, nast.



The parrot tells a story on the twenty first night (top).
 The story of a lion king, four of his viziers and
 a Brahman trapped in a tree.
 Tutinama by Diya al-Din al-Nakhshabi al-Bada uni.
 Provincial India, (Raza)

TUTINAMA : CHEHL TUTI

طوطی نامہ : چہل طوطی

Ziyaud Din Nakhshabi Badauni (d. 751/1350-51) came to India from Nakhshab, a town near Bukhara and settled in Badayun, a city some two hundred kilometers from Delhi. His long life coincided with the Mamluk, Khalji and the beginning of the Tughlaq dynesties. He mastered Sanskrit and made translations of some works in that language into Persian. His two most famous works are the *Tutinama* composed in 730-1329-30 and *Lazzatun Nisa*, a free rendering of *Kokshastra*. A Persian rendering of *Suk Sat Pati* in Sanskrit, the *Tutinama* consists of a series of stories told by a parrot to distract a young bride in the absence of her husband. It consists of only fifty two stories.

- 361-** Ethe, 743: 1: 10.30.
- 362-** Rampur, M.K. 597, nast, 4 Shawwal 1149/6 February 1737. P.398. 55 miniatures,
- 363-** Ivanow, 294, nast, notes in English by S. Hanny, 1800.
- 364-** do, 295, nast, ff.90.
- 365-** Banaras, 905, nast, `Ali b. Qasim Shah, 1250/1837, ff. 191.
- 366-** Hardayal, R35, nast, 1252 A.H., ff.134, worm eaten.
- 367-** do, R452, nast, 1231 A.H. ff.109.
- 368-** Vidya, 110, shik, ff.278.
- 369-** NA, Delhi, 469, shik, Todar Mal of Etawah, 1141/1728-29, Hyderabad, P.422:
- 370-** Jami`a, B473, nast, Murad `Ali Lahori, 30th regnal year of Aurangzeb, ff. 206.
- 371-** Tajikistan, 2570, nast, Mohd. `Arif, 24 Moharram 1060/28 January 1650, ff.301.
- 372-** do, 338/1, nast, Mohd. Qasim b. M. Jamil Kabuli, Moharram 1065/November 1654,
Bukhara. ff. 114.
- 373-** do, 1921, nast, Sayyed Yar Mohd. B. Sayyed `Inayatullah Husaini, Sha`ban 1076/21
February 1666. ff. 210.
- 374-** do, 731, nast, ff.224.
- 375-** do, 1340, nast, ff.202.

376- do, 38, shik, ff. 265.

377- do, 43, nast, Mulla Isma`il b. Mulla Baqi, 16 Rabi`-I, 1269/28 December 1852, ff.206.
Bukhara.

378- do, 1925, 1925, nast, M. Rajab b. M. Sadiq Qarawal Beg Mir Shah, Sha`ban 1288/
October 1871, ff.246.

379- do, 1703, nast, M. Saleh, 1291 / 1874, Togh Mazar, ff. 234.

380- do, 393, nast, ff. 255.

381- do, 1942/2, nast, ff. 8, selection.

382- do, 2921/3, nast, ff. 3, selection.

383- Ganj Bakhsh, Islamabad, 1441, nast, Din Mohd. B. Miyan Saheb `Abdur Rehman, 22
Moharram 1325 A.H. P.416.

384- Faqir Sayyed Moghithuddin, Lahore, nast, Mir Ahmed, ff. 205.

385- Masihi Foreman College. Lib. Lahore, nast, ff. 235.

386- PUL, Shirani, Lahore, 3870/8370.

387- Banaras, 0164,3, nast, Ahmad `Ali, 1788 A.D. ff.376.

388- Banaras, 0164,3, nast, 1637-38 A.D., ff. 464.

389- N.M. Delhi, 79, 467, nast, ff.152.

390- Nadva, 68, nast, P.270.

391- do, 30, nast, P.15.

392- Buhar, 440, ta`liq, apparently 18th century, a large number of coloured illustrations, gold
and coloured ruled borders.

393- Mohammadiya, 291, nast, ff.231, 52 stories.

394- Pir, 1634, nast, ff.36 incomplete

395- do, P.406, nast, Mir M. Mahmud, 15 Shawwal, 1048 A.H. ff.222.

396- Buhar, 441, ta`liq, 19th century, ff.137.

397- Gandhi Memorial 185, nast, ff.127.

398- do, 33, nast, ff.36.

- 399-** Ganj Bakhsh, Islamabad, 9355, nast, P.418.
- 400-** do, Islamabad, 1481, nast, P.730.
- 401-** do, Islamabad, 144, nast, P.284.
- 402-** do, Islamabad, 5236, nast, P356.
- 403-** do, Islamabad, 3978, nast, P.430.
- 404-** do, Islamabad, 2941, nast, P.492.
- 405-** do, 6350, nast, P.246.
- 406-** do, 1484, nast, P.342.
- 407-** Mohd. Shafi` Lib. Lahore, 257/311, nast, before 1034/1624, ff.201.
- 408-** Sindh Provincial Daudputa lib. Hyderabad, nast, 1040 A.H., P.402.
- 409-** Shah `Abbas Gardizi Lib. Multan, 86, nast, `Abdur Rahim b. Allah Dad Qureshi, 1066 A.H. P.48.
- 410-** PPL, Lahore, 873, 5 Zia, nast, `Abdul Qadir, 4 Safar 1082 A.H., ff.184.
- 411-** Madrasa Jame`ul `Ulum, Bhakkar, nast, Mohd. Afzal b. Mufti Ahmad Bakhsh, Shahjahanabad, 1183 A.H. P.323.
- 412-** Ghulam Hasan Khailu, Skudu, Baltistan, nast, 20 Rajab 1088 A.H. P.300.
- 413-** Ganj Bakhsh, Islamabad, 7457, Naskh-i- Turkistani, P. 286.
- 414-** do, 5848, nast, P.110.
- 415-** do, 1287, nast, P.400.
- 416-** do, 102, nast, P.274.
- 417-** do, 7406, nast, P.120.
- 418-** do, 10262, nast, P.34-156, incomplete.
- 419-** do, 3933, nast, Sha`ban, P.408.
- 420-** do, 8469, nast, P.460.
- 421-** N.M, Karachi, N.M. 1967-88, naskh. P. 46, incomplete.
- 422-** `Aaur Rehman Khokhar, Jhavaryan, Sargodha, nast, Mubarak Khan Pardesi, P.756.
- 423-** Hamdard lib. Karachi, R. No. 5002, nast, P.482.

- 424-** Dr. Mohd. Salim, Peshawar, 681, nast, P.412.
- 425-** Ganj Bakhsh, Islamabad, 7390, nast, P.322.
- 426-** Shah `Abbas Gardezi, Multan, 10, nast, P.246.
- 427-** Mohd. Nurjahanian Mahmudi, Chishtian, Bhawal Nagar, nast, Wali Mohd b. Gol Mohd.
b. Gol Ahmad, 1237 A.H. P.388.
- 428-** Masihi Foreman College lib. Lahore, nast, Hasan Sa'id. 1243 A.H.
- 429-** Hakim Fida Husain Qalandari, Shitab Katra, Gujranwala, nast, 1251 A.H. P.325.
- 430-** N.M. Karachi, N.M. 1957-655/39, nast, 1252 A.H. P.252.
- 431-** Ganj Bakhsh, Islamabad, 1143, nast, Ilahi Bakhsh, P.246.
- 432-** Mubarak Urdu lib.Mohammadabad, Rahimyar Khan, 180, nast, 1257 A.H. P. 312.
- 433-** Ganj Bakhsh, Islamabad, 1470, nast, 1257 A.H. P.272-376.
- 434-** PUL, Azar, Lahore, 8555.5.26, nast, Thursday, 1261 A.H., P.271.
- 435-** Madrasa Darul Huda, Therhi, Khairpur. nast, 12 Rajab 1262 A.H.
- 436-** Ganj Bakhsh, Islamabad, 10660, nast, 8 Sawan 1901 Bikrami, 4 Rajab 1265 A.H. P.419.
- 437-** PUL, Azar, Lahore, 8568-539, nast, Ishar Das at the instance of Sardar Basant Singh Ji,
16 Jait 1907 Bikrami (1267 A.H.) P.369.
- 438-** Ganj Bakhsh, Islamabad, 9404, nast, P.526.
- 439-** do, 14, nast, P.72, incomplete.
- 440-** Sindhi Adabi Board, Hyderabad, 12, nast, P.428.
- 441-** Khilafat Rabwah lib. Sargodha, nast, P.261.
- 442-** N.M. Karachi, N.M. 1957-891. nast, P358.
- 443-** do, N.M. 1976-18, nast, P.74.
- 444-** PUL, Azar, Lahore, 8554-5-25, nast, P.200.
- 445-** Ganj Bakhsh, Islamabad, 8315, nast, `Abdus Samad b. Mohd b. Miyan Saheb `Abdur
Rahim, Siyalkot, 1316 A.H.
- 446-** Maula Daud, Nasirabad, Bhalwal, Sargodha, nast, Mohd. Yousof, P.374.
- 447-** Sayyed Amin Shah Qaderi, Pishawar, nast, P.552.

- 448-** A.T.U. Karachi, 21 ق ف nast, Shaikh Ahmad b. Miyan Nabi Bakhsh, P.412.
- 449-** Hamdard, Lib. Karachi, D63-2. nast, P.512.
- 450-** Mohd. Rafiq, Goltarvi, Hafizabad, Gujranwala, nast, `Ali Haider Shuja`abadi, 1211 A.H., P.380.
- 451-** A.T.U., Karachi 24 ق ف naskh. P.346.
- 452-** `Abdur Rafiq Faruqi, Hafizabad, Gujranwala, nast, 1221 A.H. P.320.
- 453-** Sayyed Mughithuddin Bukhari, Faqir Khana, Lahore, nast, Mir Ahmad Mirowal, 1221 A.H., P.356.
- 454-** Record Office, Pishawar, 23-124, nast. Dhar La`l Brijbabu Kayasth, Habibpur, Pargana Sakarhan, 1225 A.H. P.584.
- 455-** Ganj Bakhsh, Islamabad, 9341, nast, Mohd. Balkhi b. Auraz Ahmad, Thursday, 1st Jumad-II, 1230 A.H. P. 464.
- 456-** Faqir S. Mughithuddin, Lahore, nast, M. Taqi, 1231 A.H. P.211.
- 457-** Hashemi Lib. Naushehra, Gujranwala, Shaikhupurah, nast, Maulavi Din Mohd. B. Mohd. Hayat B. Nizamuddin Nizami, 20 Zilhijja, 1233 A.H. P. 597.
- 458-** Liyaqat Memorial Lib. Karachi, nast, Sharafuddin Afghan and Qutbuddin Khan, 1234 A.H.
- 459-** N.M. Karachi, N.M. 528/75, nast, S. Mo`azzam `Ali, 4 Rajab 1235 A.H. P.252.
- 460-** Ganj Bakhsh, Islamabad, 7162, nast, 1st Safar 1106 A.H. 38th year of Aurangzeb, ff. 180.
- 461-** A.T.U. Karachi, 23 ق ف 3, nast, Mohd. Ma`sum, (1107 A.H.) P.288.
- 462-** Fakhrul Atibba lib. Badu Malhi Kohna, Siyalkot, nast, Sayyed Jalal b. Husain Bakhsh. 1141 A.H. P.384.
- 463-** Prof. Zahir Ahmad Siddiqui, 61-National Town, Lahore, nast, Miyan Mohd. Maqsud Bukharai, 1142 A.H., P.410.
- 464-** Darul `Ulum Anjuman No`maniya Lib. Lahore, nast. Mohd. `Azim, Batala, Wednesday, 6 Sha`ban 1144 A.H. P.400.

- 465-** Hakim Sayyed Mohd. Shah Ajanyawala, Shaikhupura, nast, Sayyed Imam Shah, Rasul Nagar, 1165 A.H., P. 165.
- 466-** N.M. Karachi, N.M. 19620-191, shik, Hakim Jamshed, 29 Rajab 1168 A.H. Modkel Fort, near Bijapur, P.154.
- 467-** Ganj Bakhsh, Islamabad, 9430, nast, `Abdur Rahim b. Fazilatpanah Mulla Lutfullah, 5 Zilhijja, 1170 A.H. P.510.
- 468-** do, 11029, nast, 1180 A.H., during the reign of Ahmad Shah Abdali, P.184.
- 469-** Hasan `Ali Lib. Rangpura, Siyalkot, nast, Qutbuddin Ahmad Qaderi Siyalkoti, 20 Moharram 1185 A.H. P.617.
- 470-**Ganj Bakhsh, Islamabad, 2789, nast, P.109-164.
- 471-** N.M. Karachi, N.M. 528/253, nast, P.390.
- 472-** I.I. chandrekar, National Bank of Pakistan, Karachi, 7377, nast, P. 180. incomplete.
- 473-** Sayyed Mohd. Bidari, Nazimabad, Karachi, nast, Shaikh Allah Dad, P. 180. incomplete.
- 474-** Buhar, 440, ta`liq, ff.149, large number of cloured illustrations.
- 475-** Later adapted and abridged by Mohd. Qaderi, an Urdu version of which was published from London in 1852.
- 476-** Haryana, M/606, nast, 1830 A.D. ff. 201.
- 477-** Nadva, I, nast, P.525, incomplete.
- 478-** do, 243, nast, Wali Mohd. b. Shaikh `Abdullah, 1047 A.H. P.280.
- 479-** Bankipore, 728, naskh, 1057 A.H. ff.298.
- 480-** do, 729, nast, 7 Sha`ban, 1150 A.H. ff.126.
- 481-** Hamidia, 298, nast, Sha`ban 1027 A.H.
- 482-** do, 737, nast.
- 483-** do, 338, nast.
- 484-** Rampur, M597, nast, 1129 A.H., P.200, illustrated.
- 485-** do, M4967, nast, 1264, P. 308, illustrated.
- 486-** do, M7928, nast, Manak Chand, 1221 Fasli, P. 248.

- 487-** do, M10024, nast, Fida Husian Rampuri, 1264/1916, P.232.
- 488-** Raja, 347, shik, Sayyed Murad, 1247 A.H., P.144.
- 489-** Salar, 656, III, nast, ff.195.
- 490-** do, 657, III, nast, Jumada-I, 1259/31 May 1843, Madras, ff.297.
- 491-** do, 658, III, nast, 20 Jumad-II, 1269/31 March 1853, ff.206.
- 492-** do, 659, III, nast, ff.199.
- 493-** do, 661, III, nast, 8 Rabi'-I, 1247/17 August 1831, ff.108.
- 494-** Pir, 1634, nast, ff.36.
- 495-** Madras, D340, nast, 1812 A.D.
- 496-** do, D782, nast, 1945 A.D.
- 497-** Raja, 375, nast, P.498.
- 498-** Holat Afendi lib. Turkey, Mohd. Khanji, Thursday, 13th Moharram 955 A.H.
- 499-** Microfilm in Central Lib. University of Tehran, P.556.
- 500-** do, No. 1331.
- 501-** Rieu, Royal 16 Bx11, nast, Ordibahisht, 1039 Yazgardi (1070 A.D.) ff.272.
- 502-** do, Add. 5627, nast, ff.168.
- 503-** do, Add. 6638, nast, Ff.469.
- 504-** Kashmir, 943, nast, P.128.
- 505-** do, 2235, nast, P.226.
- 506-** do, 2361, nast, P. 244.
- 507-** do, 256, nast, P.310.
- 508-** do, 367, nast, P.231.
- 509-** do, 1212, nast, P.86.
- 510-** do, 787, nast, P.129.
- 511-** do, 3091, nast, P. 174.
- 512-** English Translation by M.A. Simsar. The Cleveland Museum of Arts *Tutinama (Tales of a Parrot)*.

- 513-** Edited and annotated by Dr. Fathullah-i- Mujtabai and Dr. Ghulam `Ali Arya, Intesharat-i- Manuchehri, Tehran, Iran, 1372.
- 514-** Translated into Dakhani verse by Ghawwasi, in 1049/1639, Marshal, P.151. Spr. P.608.
- 515-** Tonk, 2889, nast.
- 516-** do, 2825/2, nast.
- 517-** do, 2565, nast.
- 518-** do, 3440/1, nast,
- 519-** Dacca, DU/219, nast. Ahmad b. Shaikh `Abdul Baqi b. Sadiq, 26th Safar 1095 A.H.

TUTINAMA : طوطى نامه

Abul Fazl, at the instance of Emperor Akbar, rewrote Nakhshabi's version in simple language and style. This contains the same number of stories as that of Nakhshabi but these are abridged and précised.

- 520-** Rieu, Add. 10, 589, nast, ff.149.
- 521-** Asafiya, 145.
- 522-** do, 376.
- 523-** Salar, 660, III, nast, Sayyed `Abdul Qadir Saqqai, 25 Rajab 1207/26th May 1851, ff.72.

TUTINAMA : طوطى نامه

Hamid Lahori / Mulla Mohd. Lahori rendered only thirty two stories into Persian in 998/1189-90.

- 524-** Rampur, M4966, nast, 1082 A.H. P.111.
- 525-** Bodleian, 892.

TUTINAMA : طوطی نامه

Mohd. Qaderi (d. 1045/1635-36) reproduced *Tuti Nama* of Nakhshabi in easy Persian language in 1093 /1681-82. It contains thirty five stories.

526-Hamdard lib. Karachi, R79, nast, P.584.

527- N.M. Karachi, N.M. 1971-383, nast, `Abdur Rehman Khan, 25 Jumada-I, 1212 A.H. P.170.

528- Hamdard lib. Karachi, R.125, nast, 6 October 1826 A.D. P.107.

529- Tajikistan, 46/1, nast, Mirza Barat b. Asta Zakariya, Sha'ban 1320/November 1902, ff.83.

530- Ganj Bakhsh, Islamabad. 835, nast, 9 Ramazan 1255 A.H. P.98.

531- N.M. Karachi, N.M. 528/147, shik, Kalu Mal Baqqal, Ludhyana, 6 Sha'ban 1258 A.H. P.96.

532- Ganj Bakhsh, Islamabad, 9482, nast, 27 Zilhijja 1262 A.H. P. 139.

533- Haji Mohd. Yousof, Quetta, nast, P.298.

534- Mir Ghulam Mortaza Mohd. Shahi, Mastaung, Balochistan, nast, P.100.

535- PUL, Azar, Lahore, P.8569-5-40, nast, P.98.

536- Rieu, Add. 12, 401, shik, ff.63.

537- Rieu, Add. 6964, written by Rev. John Haddon Hindley on paper water marked 1806. (Tales from Qadiri's version with the English translation transcribed from the Calcutta edition and two short narratives from another source).

538- This version was edited and translated into English by Gladwin and published from Calcutta in 1800 and London in 1801.

539- It was translated into German by Ikau, Stuttgart, 1822.

540- Sayyed Haider Bakhsh translated it into Urdu in 1216/1801-02 and entitled it *Tota Kahaniyan*, Published from Bombay, 1932.

541- Tonk, 2835/7, nast.

542- Dacca, DU/420 (a), nast. Mufizuddin at the house of Miyan Jan Khan Nazir, ff.88.

543- do, KS/428, nast. 1234 Bikrami/1826 A.D. ff.56.

TUTINAMA : طوطی نامه

Nasiri Mohsin `Abdul Hamid also rendered it into Persian prose in 1254/1838-39.

544- Azarbaijan, 1184, P.418.

545- Vicna, Mixt. 805/1, nast, 9 Moharram, ff.1-51.

CHEHEL TUTI : چهل طوطی

Because of *Tuti Nama*'s popularity some books were written after its style. One of them is *Chehel Tuti* by `Ibadullah.

546- Rampur, M8041, nast, P.75.

547- do, 347, shik, Sayyed Murad, 1247 A.H. P.144.

548- *Chehel Tuti* by `Ibdullah is a revised version of *Tuti Nama* and not a translation. *Urdu ki Nathri Dastanain*, P.560.

HUJJATUL HIND : حجة الهند

Hujjatur Rushd better known as *Hujjatul Hind* or *Ilzamul Hind* is another work by `Omar Mehrabi written after the style of *Tuti Nama*. It is in the form of questions and answers.

549- Ivanow, 1135-37.

550- Rieu, I,29.

551- Ethe, 2715-16.

TUTINAMA : طوطی نامه

Anonymous

552- Madras, D.125, nast,

553- do, D739, nast, ff.26.

FARHANG-I- TUTI NAMA : فرهنگ طوطی نامه

Anonymous

554- Pir, 1663, nast, ff. 15.

QISSA-I- KAMRUP-O- KAMLATA

قصه کامروپ و کام لتا

The origin of this old Indian story goes to some Sanskrit book. This story is the original source of *Sind Baad Jahazi* in the *Alf Laila* and Bran Deans the "*Marry de France*", Garcin De Tassy:, *Khutbat*, P. 155.

This is a love story of Kamrup and Kamlata. At the prayers of Gayani Acharya, a son named Kamrup (it is a town in the valley of Brahmaputra, in the province of Assam) was born to Raja Bainsi, the ruler of Awadh. He ones saw Kamlata, the princess of Sarandip in dream and fell in love with her. She also had a similar dream and lost her heart for the Prince. After crossing many hurdles, ultimately both meet each other and settled at Awadh.

It was rendered into Hindi, Punjabi, French, English and German and also translated many times into Persian.

KAMRUP-O- KAMLATA : کامروپ و کام لتا

Mir Mohd. Kazim Husaini pen named Karim, is probably the first scholar who rendered this story into Persian prose from the Sanskrit original.

555- Rampur, M 5431, nast, 1185 A.H. for Mirza Nasir `Ali Khan.

556- Banaras, 0168,3, different hands, ff. 196.

557- This version was published from Delhi in 1849.

558- Tonk. not given sofar, nast, ff.86.

QISSA-I- KAMRUP : DASTUR-I- HIMMAT

قصه کامروپ : دستور همت

Mir `Isa b. Islam Khan Badakhshi received the title of Himmat Khan in the first year of Aurangzeb's reign and was later raised to the post of Bakhshi. He was fond of Persian and Hindi poetry and died at Ajmer in 1092/1681. He translated the story both in prose and verse.

559- Salar, 201,III, shik, nast, Mohd. Husain b. Hafiz Nur Mohd. 1st Rabi`-II, 14 Mohammad Shahi, 1144/22 September 1736, Khuldabad, Rauda, ff. 83.

560- Salar, 702, III, nast, 8 Rabi-II, 1149/5 August 1336, ff. 134.

561- Tajikistan, 1610, nast, ff. 85.

562- DU, 164, 3 LHK. 1HK.

563- Raja, 66. shik, M. Baqar, 1152 A.H. P.424.

564- Bodleian Library, 1326. nast, 14th Shawwal, 1109 A.H.

565- Raja, 384, nast, I'tesamuddin, 1171 A.H. P.274.

566- Subhan, 1151 A.H.

567- Anjuman, 89165527/29, nast, 1235 A.H., P.202.

568- Bankipore, 1159 A.H.

569- Rieu, II, 763.

570- Curzon, 109, Samvat 1826/1769 A.D.

571- do, 110.

572- Dacca, HR/65, nast. 24th Chait 1195 Bengali, ff.117.

دستور ہمت: DASTUR-I- HIMMAT

A poetic version of *Kamrup-o- Kamlata* by Mohd. Murad La'iq Jaunpuri. He was in the service of Himmat Khan.

It was completed in 1069/1684. Probably he is the same poet of Aurangzeb's reign who traveled to Iran and became the pupil of Sa'ib, a celebrated poet of Persian. On returning to India, he was appointed a chronicler at Lahore (*Sarv-i- Azad*, 257).

573- Rieu, Add 19, 624.

574- Sprenger. 336.

575- Hardayal, 50, nast, Dalil Singh, 6th Ziq'a'da, 1221 A.H. ff.97.

576- do, 49, shik, 17th Sha`ban, 1221 A.H., ff. 174.

577- Banaras, 0164, 11. 241, nast, `Abdullah, 1724 A.D.

578- Ch. B. 12, nast, ff. 187, illustrated.

579- Translated into Urdu by Tahsinuddin in 1170 A.H.

580- Translated into Urdu by Kundan Lal, only first *bab*, Ms. in British Museum Library.

581- Dacca, DU/233, shik, Khush Waqt Rai, 16th Rabi`-II, 10th year of Akbar-II, 1816 A.D. ff.74.

کامروپ و کام لتا: KAMRUP-O- KAMLATA

Anonymous.

582- Anjuman, 89165527/29, nast, 1235 A.H. P.202.

583- Tipu Sultan Lib. (Dr. Narang, P.262).

قصۃ کلا کام: QISSA-I- KALA KAM

Munshi `Ali Reza translated from an Indian version by Shaikh Manjhan (Ms.in Rampur Raza Library, Rampur) for Captain John Ritchie.

584- Ethe, Add. 6632,

MATHNAVI-I- FALAK-I- A`ZAM : مثنوی فلک اعظم

Badi`ul `Asr, known as Haji Rabi` pen named Anjab from Undulus (Spain) who shifted to Delhi, composed it in 1156/1744 at the instance of a certain Mahmud. Anjab died in Delhi at an advanced age. Mushafi, a known Persian and Urdu poet of 19th century, met him some months before his death.

585- Rieu, II, 711 a.

QISSA-I- KAMRUP : قصة کامروپ

Choudhry Kura Mal (d. 16th May 1843 A.D) a resident of Sultanpuri, district Saharanpur, U.P. where mostly Jainis resided, completed this mathnavi in 1257/1840 with the permission of his teacher Shaikh Imam Bakhsh.

586- Sprenger, 315.

587- Rieu, Egerton, 1036.

588- Printed in 1849.

QISSA-I- KAMRUP : قصة کامروپ

Gurbakhsh Huzuri, a pupil of Mirza `Abdul Qadir Bidel composed the story in the style of *Shirin Khusrau* of Nizami Ganjavi.

589- *Safinah-i- Khushgo*, vol-II, ff. 213a.

590- *Tazkira-i- Gul-i- R`ana*, P.56-57.

QISSA-I- KAMRUP : قصة کامروپ

Shaikh Husamuddin Husaini father of Sirajuddin `Ali Khan Arzu also composed this story.

591- *Tazkirah-i- Gul-i- R`ana*, P.48.

قصة کامروپ: QISSA-I- KAMRUP

Sher `Ali Qane` of Thatta composed this story in three thousand couplets. Qane` submits that his version is based on the work by Abul Fath Qabil Khan, the secretary of Anrangzeb.

592- *Maqalatush Sho`ara*, P.3, 572.

MATHNAVI-I- KONWAR KAM-O- KALA KAM

مثنوی کنور کام و کلا کام

Priya Das heard the story from Lala Ballabh Das in the company of Rai Gul Kishore, Raja Ram Parshad, Raja Ganga Parshad and Babu Bhel Das, the elder brother of the poet. He completed the mathnavi on 7th of Rabi`-I, 1238/22nd November 1822 at Allahabad and presented it to Mr. Coloin the deputy commissioner.

593- Patna University Lib.50.

قصة کامروپ: QISSA-I- KAMRUP

Mohd. Mubarak Ru`i entitled Sohrab Khan reproduced the story in Persian prose.

594- Patna University Lib. 50.

عشق کامروپ: `ISHQ-I- KAMRUP

Rai, a habitant of Jahanabad, son of Bheda Ram rendered the story in Persian verse from an earlier translation in prose at the instance of Uttam Chand. He commenced the project on 14th Safar, 1179 A.H. and completed it on 10th Rabi-II, 1179 A.H.

595- Patna University Lib. 542.

QISSA-I- DIL KUSHA : AFSANA-I- JANFAZA :

KUNWAR KAMRUP-O- RANI KAMLATA

قصّة دلکشا : افسانہ جان فزا : کنور کامروپ و رانی
کام لتا

Kunwar Singh b. Har Sahai resident of district Kahrat, Punjab rendered the story in Persian prose in 25th regnal year of Alamgir-II.

596- Tonk, not given, nast.

STORY OF MANOHAR-O- MADHUMALTI

داستان منوهر و مدهو مالتی

This famous Indian story is not derived from some Sanskrit source. It is believed that it is one of those narrated by *Kathaks* (story tellers) in older days (Narang. P-69). Shaikh Manjhan or Jamman is the first poet who versified it in Hindavi.

MANOHAR-O- MADHUMALTI: منوهر و مدهو مالتی:

Shaikh Noor Mohd, as he states himself, rendered it into Persian verse from a Hindi original and completed it in 1059/1649 in one thousand couplets.

597- Rieu, vol.II, P.700.

598- Buhar, 395, nast, Shaikh Lutfullah, ff. 36.

599- Bodliean, 378.

600- do, or 352, a portion copied on the margin of a collections of the mathnavis of Nasir `Ali Sirhandi.



Manohar meets Madhumalati during
 a festival. Mihr va Mah by Mir Muhammad
 'Askari Khwafi known as 'Aqil Khan Razi.
 Lahore, 1285/1869 (Raza)

MEHR-O- MAH : QISSA-I- `ISHQ : GHAM NAMA

NAGHMATUL `USHSHAQ

مهر و ماه : قصة عشق : غننامه ، نغمات العشاق

`Aqil Khan Razi composed the same story under the title of *Mehr-o- Mah* in 1065.

- 601- Ethe, 803.
- 602- Library, Collection, AMU, Aligarh, 50-2.
- 603- PL, Patiala, 1592, nast, P.136.
- 604- do, 1624, nast, P.132.
- 605- Bankipore, 361, nast, 37th year of Aurangzeb's reign, 1106 A.H. ff. 152 (included in a muraqqa).
- 606- do, 362, nast, ff. 134 (in a muraqqa)
- 607- Sprenger, 470, illustrated.
- 608- Rampur, M 5510, nast, 37th year of `Alamgir, ff. 52.
- 609- do, M 6676, nast, Imam Bakhsh, 1197 A.H. ff. 69.
- 610- do, 20849, nast, Sayyed `Ashiq `Ali, 1250 A.H., ff. 68.
- 611- do, M 782, nast, Pandit Daya Ram Kaul Tota, 1285 A.H. ff. 99.
- 612- Rieu, Or 347, shik, Zilhijja, 4th year of Ahmad Shah (1751 A.D.), 1164 A.H. from the royal library of Lucknow.

MAJMA`UL BAHRAIN : جمع البحرين

Tathir Kirmani composed the same story in 1162 A.H.

- 613- Sprenger, 541, P.400.

HUSN-O- `ISHQ : حسن و عشق

- 614- See, *Mathnavi-i- Gulshan-i- `Ishq*, (Prafjace, P.11), `Abdul Haq, Karachi, 1962.
- 615- Dr. Narang, P.71.

MIKA-O- MANOHAR : میکا و منوهر

Madhu Das Gujarati wrote the same story in 1098/1687 in Persian prose.

616- Ethe, 324.

617- Bodliean, 378.

MEHR-O- MAH : مهر و ماه

Hamid b. Fazlullah (d. 942) better known as Jamali Kanbu who flourished during the reign of Sultan Sikandar b. Bahlul Lodhi (894/1489-923), composed it and dedicated to the same ruler.

618- PUL, Lahore, 452.

619- Marshal, P.226.

PADMAVATI-O- MANOHAR : پدماوتی و منوهر

Anonymous

620- Berlin cat. P.929.

621- Ethe, 803 (*Qissa-i- Madhumalti*).

622- A.T.U, Karachi, 85QF4, nast, 1222 A.H. Lucknow, P.1-17.

MINA-O- LURAK : مینا و لورک

The original story is *Chanda'in* composed by Daud a resident of Dalmau, U.P. in Awadhi dialect in 789/138. It was dedicated to Jahan Shah son of Khan Jahan Shah, a minister of Firoz Shah Tughlaq. Its popularity can be gauged by the fact that its some verses were recited from the pulpit of a mosque (Barani, Vol-I, P-25, Badauni, Vol-II, P-25). Its second part was composed by Miyan Sadhan and named *Mina-set*.

623- Mulla Daud's Awadhi version, National Museum, N. Delhi. ta'liq, illustrated.

عصمت نامه : ISMAT NAMA

One Hamid composed it in Persian in 1016/1607-8 during the reign of Jahangir.

- 624- Lyton Collection, A.M.U, incomplete in the beginning.
625- Sprenger. 246, P.418.
626- PUL, Lahore, 308.
627- Ivanow, 934.
628- do, 943.
629- Salar, Adab Nazm, 635.
630- University Collection, AMU, III, Persian, I, nast, 28th regnal year of Mohd. Shah, Meerut, ff.18.

مينا ست : MINA SET

Miyan Sadhan

- 631- Daulat Qazi translated Sadhan's *Minat-set* in Bengali verse in 1682 A.D. It was also rendered in Deccani dialect which was made after the Persian version. *Europe me Dakhani Makhtutat*, P.549.
632- A. MS. Copy of *Mina Set* in Hindi in Persian script is preserved in the Maner Sharif collection, Bihar.
633- Published from Bharat Press, Gwalior, 1959.

ZIB-I- ISMAT : MINA-O- LORAK

زيب عصمت : مينا و لورک

'Abdul Ghafur Saqim (?) of Aurangzib's reign composed this story at the instance of Zibun Nisa Begum daughter of Aurangzeb in 1084/1673.

- 634- N.M. Karachi, N.M. 1970-1971, nast, Mir Rustam 'Ali, 18 Moharram 1241 A.H. P.76.

PURANIC LITERATURE

BHAGAVAT GITA : BHAGAVAT PURAN

بھگوت گیتا : بھگوت پوران

The *Bhagawat Gita* stands in relation to Hinduism as the sermons of the Mount stands in relation to Christianity. It has been described as the "Essence of the Vedas" Originally it formed a section, the sixth book of the great Hindu epic, the *Mahabharata*. However, it is in the form of conversation between Arjuna, the warrior, and his charioteer, Lord Krishna. War had become inevitable between the Pandavas and Kaurus. Just before the beginning of the war, Arjuna refused to fight with his own relatives and kinsmen. But Lord Krishna explained to him that the end of the body was not the end of man because man's soul is immortal and there upon the conversation began, "Covering all the phases of ethical and religious questions concerning the Yoga of action, the justification of rituals and sacrifices, the manifestation of god in the physical world and ending with the important injunction on accepting Krishna as a refuge to whom all people of all classes could come and find peace and salvation".

Bhagawat Gita is "One of the greatest of the religious phenomenon of the world, and the earliest and still the greatest monument of Hindu religion". The wisdom of India: Lin Mutang, London, 1948, P.50.

Bhagawat Gita has been translated in to many languages. It has also engaged the loving labour of many to translate it into Persian prose and poetry.

GITA : گیتا

Abul Fazl made a prose translation.

635- Rieu, Add. 5650, shik, ff.220 (breacks off in the beginning of the 88th Adhyaya).

636- Kashmir, 649, nast, ff. 27.

637- Rieu, Add. 7676, shik, Sammat, 1822 (1765 A.D.), ff. 55.

- 638- Haryana, 953, nast, Sahab Singh, 1726 A.D. ff. 299.
- 639- Rieu, Add. 5651, nast, Gobind Sahai, Jumada-I, the 25th year of Mohd Shah's reign, 1155 A.H. (1742 A.D.), Shahjahanabad. ff.47.
- 640- An abridged translation of the sixth chapter called the Bhikma Prab or Bhakam Prab (Bhisama) in *Razm Nama*, the translation of *Mahabharata*.
- 641- Ascribed to Abul Fazl but Blochet says that it was made at the instance of Abul Fazl.
- 642- Bodliean. Part-III, P.52, No. Pers. 74.
- 643- There are two other translations ascribed to Abul Fazl, , Ethe, vol.I, P.59.
- 644- Archives, Patiala, M/337 (i), nast, Daya Ram Khatri, Rohan district, Jullandar.
- 645- Ganj Bakhsh, Islamabad, 4247, nast, Moharram, 1146 A.H. P.454.
- 646- do, 5593, nast, shik, 26 Shawwal 1165 A.H. P.301.
- 647- do, 4868, shik, P.454.
- 648- Jami`a-i- Talimul Islam, Faisalabad, nast, P.212.
- 649- Sayyed Sibtul Hasan Zaigham, Lahore, nast,
- 650- Jami`a-i- Talimul Islam, Faisalabad, shik, 1234 A.H. P.656.
- 651- PPL, Lahore, 294; 512 Mah, Faiz, shik, 1896 Bikrami / 1255 A.H.
- 652- Archives, Patiala, M/337 (i), nast, Daya Ram Khatri, district Jullandar.
- 653- Ganj Bakhsh, Islamabad, 626, nast, P.310, in ten Adhyayas.

TARJUMA-I- ARJUN GITA : ترجمه ارجن گیتا

Abul Fazl, translated a portion of *Mahabharata* in which Shri Krishna induces Arjun to fight.

- 654- Hardayal, 13, nast, Atma Ram Khatri, 7th Shawwal 1210/1853, ff. 30, worm eaten.

BHAGAVAT PURAN : بهگوت پوران

Faizi is said to translate one of the eighteen Purvas dealing with the life and deads of Lord Kirishna as an Avatar.

655- Published from Nawal Kishore Press, Lucknow.

656- Union Printing Press, Urdu Bazar Delhi.

657- Kashmir, 235, nast, ff.91.

658- Rampur, 43777, nast, P.64.

659- N.M. Karachi, N.M. 1961-44, nast, Pandit Raja Ram Kiran alias Tota son of Bikhatah Das Pandit, 1289/1872, Text in Hindi and its translation by Raja Jai Singh Sowami.

660- N.M. Karachi, N.M. 1964-401, nast,

661- Tonk, 2767, nast.

BHAGAVAT GITA : بهگوت گیتا

Ascribed to Dara Shukuh, divided into eighteen Adhyayas.

662- Ethe, P. 1089, 1949.

AB-I- ZINDAGI : BHAGAVAT GITA

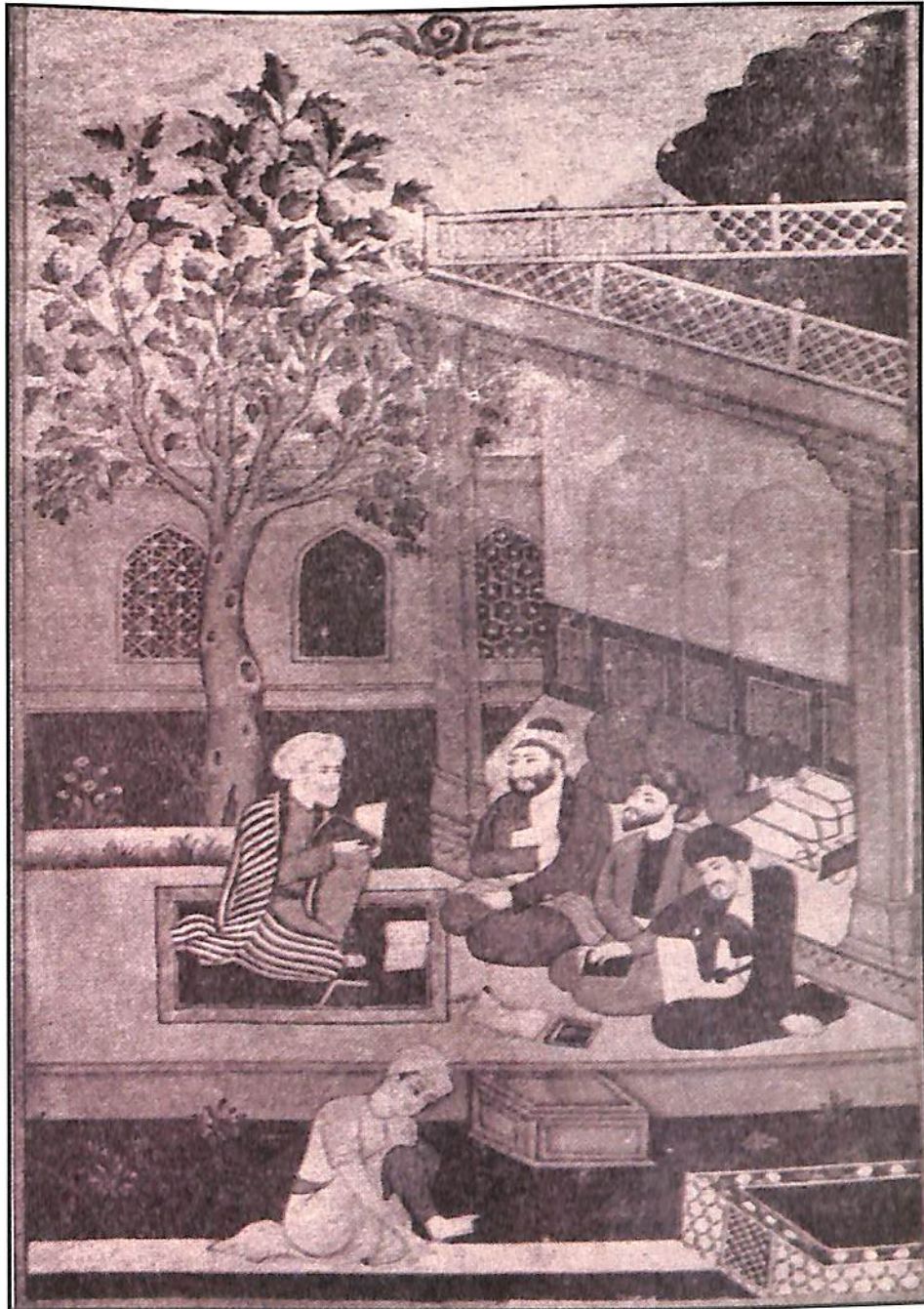
آب زندگی : بهگوت گیتا

Eroneously ascribed to Dara Shukuh.

663- Ivanow, 714.

664- do, 1707, nast, Dataram Brahman, 1260 A.H.

665- PUL, Azar, Lahore, 8229/60-T, nast, Mohd. Husain, 1933 Bikrami.



Faidi reciting at some shrine with men seated in front. (Salar)

BHAGAVAT GITA : TRANSLATION OF MAHA PURAN

بھگوت گیتا ترجمہ ماہا پوران

Chandra Sen son of Kashi Das Kayasth Thakurpuri completed it in 1096/1684-5 in Mathura, Thanesar in 12 *bahs* and every *bab* is divided in some *fasls* giving an account of Krishna.

666- PPL, Lahore, 294, 512 ج, nast, shik, 1246 A.H.

667- N.M. Karachi, NM, 1957- 938/4, nast,

668- Kashmir, 1063, nast, P.393.

669- do, 2377, nast, P.212.

670- do, 2877, nast, P.428.

MAHA PURAN : ماہا پوران

Chandar Sen

671- Kashmir, 1890, nast, P.414.

672- do, 1908, nast, P.108

MAHA SHIV PURAN : ماہاشیو پوران

Pandit Birbal Kachru.

673- Kashmir, 930, nast, P.71.

674- do, 2517, nast, P.116.

675- do, 2958, nast, P.84.

MIR'ATUL HAQAIQ : مرآة الحقائق

An abridged translation of the *Bhagvad Gita* with Muslim comments by 'Abdur-Rahman Chishti (d. 1094/1082-83) b. 'Abdur Rasul 'Abbasi Alawi Chishti completed in 1065 A.H. / 1654-55 A.D.

676- Bombay, vol.36, No. 57, P.134.

677- Idara-i- Adabiyat-i- Urdu, Hyderabad.

678- H.G. 21/209-1-2, nast, Shaikh Bahadur Lahori, 1093/1682, ff. 24.

679- H.G. 21/285, nast, ff.21. (in the life of the author).

680- Dacca, DU/270, nast. copied at the instance of Rai Mohan Ramji, ff. 1a-11b.

DASHAM SKAND (VERSE) : دشم اسكند (نظم)

Gopal Kaul Daftari.

681- Kashmir, 1922, nast, Narayan Pandit, 25 Maghar, 1934 Bik. ff. 212.

682- do, 26/06, nast, Aftab Kaul, Srinagar, 1st June 1972 Bik. ff. 240.

BHAGAVAT GITA : بهگوت گیتا

Anand Khan / Ghan (died in Durrani's invasion) a native of Kapnail (Akbarabad) versified *Bhagvat* and *Ramayana* in Persian. No. MS. Copies of both these translation are traced.

683- *Khushgo* (P.350) and *Gul-i- Rana* (P. 167) refer to them.

BHAGAVAT GITA : بهگوت گیتا

Lakshmi Narayan Surur.

684- 'Abdullah, 317.

BHAGAVAT GITA : بهگوت گیتا

Shaikh `Abdullah.

685- PL, Patiala, 1678, nast, P. 854.

686- Lucknow, 180, 407, V-988.

687- do, 180, 402, G39.

BHAGAVAT PURAN : بهگوت پوران

Raja Mohan Das (Todar Mal) a noble of Akbar Shah.

688- G.A. Grierson, *The Modern Varnacular Lit. of Hindustan*, Calcutta, 1889 A.D. P.35.

`AJA`IBUL AFKAR : TRANSLATION OF GITA SAR

عجائب الافكار ترجمة گیتا سار

Sufi Sharif translated a dialogue between Arjun and Krishna on mystries of the world.

689- Ahsan, 297.7/57, nast, ff.6.

BHAGAVAT : بهگوت

Dhir Dhar Kayeth, translation of the 11th Skand in simple prose.

690- Banaras, R 65,7. nast, 1836 A.D. ff. 393.

BHAGAVAT : بهگوت

Krishna Das

691- `Abdullah, P.217.

SRI BHAGAVAT GITA : شری بهگوت گیتا

Pandit Jeo

692- Kashmir, 2223, nast, P.340.

RAM GITA : رام گیتا

Sital Singh

693- Salam 473/28. nast, 1853 A.D. Lucknow, ff. 24.

694- Jami`a, C-5-5.

695- One Ram Gita has been published by Nawal Kishore Press in Majmu`a-i- Rasail.

BHAGAT MALA : بهگت مالا

Amanat Rai Amanat (d. 1145/1733) was a Khatri and a native of Lalipur. He was a munshi of Nawwab Amjad Khan, the foster brother of Mohammad Shah. After the death of the Nawwab, his sister Rahimun Nisa Begum gave him a monthly allowance. Amanat was a pupil of Mirza `Abdul Qadir Bidel and claims to have received guidance also from Shamsuddin Faqir. Besides a voluminous Diwan, he made a versified translation of *Bhagavat Puran*, *Naika Vaid* or *Bhaid* and *Ramayana*.

696- `Abdullah, P. 174.

697- Banaras, R-65,7, nast, 1766 A.D. ff.183 (Prose)

698- do, R-65,7, nast, 1744 A.D. ff.319 (Verse)

699- PUL, Lahore, 560.

700- PUL, Shirani, Lahore, 3877/844/2, Sardha Ram, 31 July 1874 A.D. (1290 A.H.).

701- Ethe, 1954.

702- Lithographed, Kanpur, 1870.

703- Tonk, 3650, nast.

MIR`ATUL HAQA`IQ : TARJUMA-I- GITA

مرآة الحقایق : ترجمه گیتا

Ascribed to `Abdur Rahman b. `Abdur Rasul.

704- Khan `Abdul Halim Tarin, Multan, No.7, nast, 11th century, P.18.

705- Idara, 233, nast, 10 Rabi`-I, 1st year of `Alamgir, Ajodhiya.

DASHAM SKANDH : دشم سکنده

Lala Hakim (Hukm) Chand Nudrat (d. 1147/1735) of Thanesar son of Lala Hirday Ram translated Dasam Skand (tenth chapter of *Bhagavat Gita*) in fourteen thousand couplets in the metre of *Shirin Khusrau* of Nizami Ganjavi.

706- The author used to recite verses from it to his friend and classmate Khushgo, *Gul-i-Ra`na*, P. 335, Khushgo. P.335.

PARAN BILAS : TRANSLATION OF BHAGAT MALA

پران بلاس : ترجمه بهگت مالا

Munshi Rai Pran Chand commenced this work in 1223/1808. It is a collection of some Hindu stories.

707- N.M. Karachi, N.M. 1965-197, nast, Tulsi Ram Qanungo, 21July 1829 / 1245, Moradabad, P. 138.

SHRI KRISHNA NAMA : شری کرشن نامه

Probably by Bindra Ban in verse. Mystical pieces of advice conveyed through the Hindu mythological personages and their stories in the form of quatrains.

708- Ganj Bakhsh, Islamabad, 626, nast, (1284 A.H.). P. 869-871.

SHRI GITA JIV : SHRI BHAGAVAT

شری گیتا جیو : شری بهگوت

The author Tola Ram says:

Once in a gathering with Mulchand Jiv and Kaim Chand unity of God and *Tasawwuf* were being discussed. A reference was made to Gita Jiv, a summary of four Baidis and eighteen Purans on Jogi's activities as a means of salvation and eternal life. Though it was translated into Persian earlier, but in a difficult language. Hence I was asked to again write down the contents of *Gita Jiv* in the form of *Ashlokas*. It was performed in a few days and completed in 1240 A.H. /1824-25 A.D.

709- Ganj Bakhsh, Islamabad, 8693, nast, Nutan Nairanjan (?) 27th Pura, 1883 Bikrami, (1242-43 A.H.) P.17-217.

710- Central Library, Bhawalpur, 146, nast, Gulab Rai son of Mish Rai son of Dimlas son of Ne'mat Rai of Danyanpur, Podhran, Multan, Bhawalpur, 25 Chaitra 1941 Bikrami. P.150.

SHRI GITA : BHAGAVAT GITA

شری گیتا : بهگوت گیتا

Munshi Daya Ram (Kachru) Khushdil Kashmiri

711- Kashmir, 2, nast, ff.-111.

712- do, 785, nast, ff.110.

713- PPL, Lahore, no. 294, 512 J, nast, Seal dated 1265 A.H. ff.61.

KASHIFUD DAQA'IQ : BHAGAVAT GITA

کاشف الدقایق : بهگوت گیتا

Anwar Husain Khan

- 714- PUL, Shirani, Lahore, 43-1/2/1248, Khair Mohd. son of Mohd. Ghauth, Sultanpur, 1267 A.H. (14th January, 1851 A.D.)

BHAGAVAT, DASHAM SKANDH

بہگوت دشم اسکند

Pran Nath Aram b. Hardai Ram Khatri Mangal made this translation in 1148 A.H.

- 715- Rampur, 5145, nast, Kishan Singh Nishat, son of Aram, 1792 A.H. ff. Ib-25a.

- 716- PUL, Shirani, Lahore, 3456/432, 1905 Bikrami (1264 A.H./1848 A.D.)

MEHR-I- ZIA : مهر ضیا

Bhagwan Das Hindi (born in 1164/1750-51) a poet and writer of Persian, translated the Dasam Skudh of Shri Bhagvat in form thousand couplets in the metre of *Yousof Zulaikha* of Jami.

- 717- Hadiqa-i- Hindi, muqaddama.

SHRI BHAGAVAT GITA : شری بہگوت گیتا

Bakhshi Dina Nath.

- 718- Printed from Jammu, 1922.

BHAGAVAT GITA : بہگوت گیتا

Chandra Man Pandit. Translation of tenth Skandh in verse form..

- 719- Karmical Lib. Banaras, January, 1861 A.D. P. 460. India Texual Heritage, P.11.

MABDA`-I- JAHAN : AFRINISH-I- JAHAN

مبدع جهان : آفرینش جهان

Sheikh `Abdul Ghani Sufi.

- 720- `Ulama Academy, Shahi Masjid, Lahore, No. 2886, nast, Mohd. Son of Hafiz Nur Mohd. 5th Ramazan, 11th century, P.28.
- 721- Ganj Bakhsh, Islamabad, No. 8817, nast, `Abdul Hakim, 12th, 13th century, P.30-57.
- 722- Hakim Miyan Mohd. Husain, Landa Bhatiyar, Shaikhupura, nast, Mohd. Qasim Sandhu, resident of Olakh, 1187 A.H., for Ahmad Husain Bhakkari, Amu Mahar, Siyalkot, P.63.
- 723- Chishti Sulaimani Library, Bazar-i- Vakilan, Faizalabad, nast, Fazl Rasul Qaderi `Adilpuri, 1223 A.H. P.105-138.

- 724- Ganjina-i- Nizamian, Hyderabad, nast, Rusul Bakhsh, 1277 A.H. P.37.
725- Jami'a Rizaviya-i- Ziaul 'Ulum, Zabzi Mandi, Rawalpindi, nast, 11th Safar 1284 A.H. P.39.
726- 'Ulama Academy, Shahi Masjid, Lahore, 1033, nast, 'Abdul Karim, b. 'Abdur Rahim Sahara, Zilhijja, 1312 A.H. P.26.
727- PPL, Lahore, 294, 512-J. nast, early 13th century, ff.290.
728- PPL, Lahore, 294, 562J. nast, Ghulam Mohd. resident of Bhakkar for Lala Ram Chand resident of Jalalabad. ff. 328.

BHAGAT MALA : بهگت مالا

Translated in verse form by Lachchi Ram.

Safina-i- Hindi, P.21. 'Abdullah, P.174, *Tazkira-i- Husaini*, P.48.

- 729- PUL, MS. 896, defective in the beginning.

LAILA-I- BHAGAVAT : BHAGTI MALA

لیلائی بهگوت : بهگتی مالا

Anonymous.

- 730- Kashmir, 1192, nast, P.83.

SHRI BHAGAVAT GITA : شری بهگوت گیتا

Gulab Rai

- 731- Central Library, Bhawalpur, 1884 A.D.

SHRI BHAGAVAT (Versified) : شری بهگوت (منظوم)

Bikram Sri Krishna Mardayal in 186 couplets.

- 732- Ganj Bakhsh, Islamabad, 626, nast, Dera Mal, 21 Rajab 1284 A.H./1867 Bikrami/ 1924 A.D. P.845-850.

BHAGAVAT GITA : بهگوت گیتا

Anonymous

- 733-** Kashmir, 767, nast, 30 Baisakh, 1890 Bik. ff.350.
734- do, 1382, nast, Madho Kaul, Chait, 1961 Bik ff.81.
735- do, 2436, nast, ff.22.
736- do, 2792, nast, Bala Ram, ff.44.
737- do, 2793, nast, Dina Nath, 7 Aswaj 1976 Bik, ff.45.
738- Bankipore, 1450, Ta`liq, 25 Shawwal, 18th regnal year of Mohd. Shah, ff.545.
739- do, 1451, shik, `Ajab Singh, 11th regnal year of Mohd. Shah.
740- Academy, 61982, nast, Kai Khusrau b. Kaus Yazdani, 29 Isfand, 1224 A.H. ff.137.
741- Kashmir, 2223, nast, Gopal b. Shri Gobind, Jait, 1906 Bik. ff.341.
742- do, 3018, nast, P.42
743- do, 1524, nast, P.32.
744- do, 2538, nast, P.60.
745- do, 3022, nast, P.110.
746- Munshi Mahesh Prashad, scribed in 1213 A.H./Katak Sambat 1855, India Textual Heritage, P.9.
747- Published by ICCR, New Delhi, 1959.
748- Giyan Press, Gujranwala, Punjab, 1870.
749- Tonk, 4361, nast.
750- do, 2792, nast.
751- do, 3249, nast.
752- do, 3268, nast.
753- do, 4809, nast.
754- do, 6512, nast.
755- Dacca DU/317, nast, ff.169.
756- Tonk, 2738, nast.

BHAGAVAT PURAN : بهگوت پوران

Anonymous.

757- Kashmir, 1718, nast, ff.78.

758- do, 2109, nast, ff.110.

759- do, 138, nast, P.191.

BHAGAVAT DASHAM SKAND : بهگوت دشم اسکند

Anonymous

760- Ethe, 1952.

761- Bodliean, 1316.

762- Kashmir, 1284, nast, Ahsan Bhat, 16 Har 1953 Bikrami. ff. 294.

763- do, 1238, nast, ff.290, 41 colour paintings.

764- do, 387, nast, ff.347.

765- do, 2446, nast, 1898 Bik. ff.381.

766- do, 2332, nast, P.191.

767- do, 2563, nast, P.252.

768- do, 2406, nast, P. 239 (in verse).

769- do, 2434, nast, P.178 (in verse).

770- do, 3169, nast, P.338 (in verse).

771- do, 1922, nast, P.211 (in verse)

772- do, 2307, nast, P.138.

773- do, 2793, nast, P.45.

BHAGAVAT PURAN : TRANSLATION OF BHAGAVAT GITA

بھگوت پوران : ترجمہ بھگوت گیتا

Anonymous

- 774- Gandhi Memorial, 278, nast, Nisbat Rao Sahani, 8 Moharram, 1299 A.H. ff.8.
775- Archives, Patiala, 2028, nast, Dev Das. ff.318.
776- do, 329, nast, ff.546.
777- do, 337, shik, Lala Daya Ram Khatri, 1873 A.D. ff.130.
778- Munich Cat. P.140, no. 351 (Rieu, P.60).
779- Library of King's College, Cambridge. No. 62 (Rieu, P.60).
780- Munich Cat. P. 140 (Rieu, 59).
781- Library of King's College, Cambridge. No.14.
782- Ivanow, 917, nast, Shahjahanabad, 1871 A.D. ff.66.

BHAGAVAT GITA : بھگوت گیتا

Anonymous, Versified translation.

- 783- Hardayal, R-99, shik, Kirpa Ram, 32nd regnal year Shah 'Alam, ff.412.
784- Gandhi Memorial, 46, nast, Sri Krishna Sahai, Wednesday 29th Safar, 1252 A.H. ff.177.

BHAGAVAT GITA : TARJUMA-I- DASHAM SKAND

بھگوت گیتا : ترجمہ دشم اسکند

Anonymous, in prose.

- 785- Hardayal, 6, shik, ff.56, worm eaten.

DASHAM SKAND AZ SHRI BHAGAVAT MAHAPURAN

دشم اسكند از شری بهاگوت مہاپوران

Anonymous

- 786-** Rieu, Add. 6607, nast, Ram Krishn son of Pratap Singh Dhosar resident of Chakla Gwalior. Aurangzeb's reign, Rajab, 1110 A.H. (1699 A.D.) ff.139.

TARJUMA-I- SHRI BHAGAVAT : ترجمه شری بهاگوت :

Anonymous, Translation of the 10th Skandh.

- 787-** Ivanow, 1706, Shik.

TARJUMA-I- SKANDH-I- DAHUM-I- BHAGAVAT PURAN

ترجمه اسكندة دهم بهاگوت پوران

Anonymous

- 788-** Ethe, 1952.

- 789-** Rieu, Add. 6607, Aurangzeb's reign in Rajab 1110/December 1698.

- 790-** Bombay, vol.II, P.294-295.

- 791-** Ethe, 1091.

- 792-** Calcutta Madrasa Lib. CIXX.

- 793-** Kapurthala State Lib. 229 (translation of the twelve Skandhas).

- 794-** do, 232 (abridged prose version).

DAHUM KAND-I- BHAGAVAT : دهم کاند بهاگوت :

Anonymous

- 795-** Kashmir, 2307, nast, Jamadiuth Thani, 1139 A.H. ff.140.

BHAGAVAT GITA : بهگوت گیتا

Krishna Das

796- `Abdullah, P.188.

BHAGAVAT GITA : بهگوت گیتا

Anonymous, word by word translation.

797- Banaras, R.65,5, nast, ff.266 (incomplete).

798- Jami`a, C11, nast, ff.126 (*Sri Bhagavat*).

DAWAZDAH SKANDA PURAN : دوازده سکنده پوران

Abridged translation of the 12th Skand in prose by an anonymous author.

799- Banaras, R-65,7, nast, 1831-32, ff.670.

800- do, 0164.3, nast, ff.312.

801- do, 016, 3X, nast, ff.736.

802- Tonk, 5719, nast.

SUBODHANI : سوبودهنی

Translation of *Bhagavat Gita* by Shri Dhar Gosain in 18 adhiyayas

803- Salar, 3489, shik, Pandit Shankar Nath, 29 Sha`ban, 31 Akbarshahi-II, 1252/17 January 1836. ff.110.

SHRI BHAGAVAT : شری بهگوت

Anonymous

804- Salar, 3491, nast, 29 Rabi-1, /28 Julus Mohd. Shah, 1158/21 April 1745.

805- N.M. Delhi, 59.259 nast, ff.91.

806- do, 55.73-1922, nast, ff.606.

807- Tonk, 6512, nast.

BHAGAVAT PURAN : بهگوت پوران

Anonymous, life story of Lord Krishna

808- Archives, Patiala, M/329.

809- do, M/328.

810- do, M/325.

SHRI KRISHNAJI : شری کرشن جی

Anonymous

811- PL, Patiala, 1681, nast, Mahak Raj grandson of Diwan Singh resident of Lahore, P.698, first page illustrated.

812- Tonk, 6505, shik. *Krishna Jivan Charitra*.

KRISHNA LILA : کرشنه لیلہ

Amar Chand Kaul Kashmiri

813- Kashmir, 618, nast, P.311.

KRISHNA AVATAR : کرشنا اوتار

Anonymous

814- Kashmir, 2829, nast, P.146.

SHRI BHAGAVAT : شری بهگوت

Anonymous

815- Raja, 369, shik, 1110 A.H. P.215.

816- do, 370, shik, p.360.

817- do, 371, shik, Ramkali Nanwah, 911 A.H. P.410.

818- N.M. Karachi, NM 1971-32, nast, Sangat Gurbachan Rai son of Dina Nath, 1163 A.H. P.174. Translation of Pothi Dahum Iskand of Bhagavat narrated by Gosain.

- 819-** do, NM. 1957-655/87, nast, P.537.
- 820-** do, NM. 528/214, nast, P.174.
- 821-** do, NM. 528/223, shik, P.78 (contains 12 Adhyayas).
- 822-** do, NM. 1976-19, nast, shik, Himmat Singh, 17 Zilqa'da, 1267 A.H.
- 823-** do, NM. 1975-105, nast, shik, p.618.
- 824-** do, N.M. 1976-38, nast, p.380 (incomplete at the ends).
- 825-** PUL, Shirani, Lahore, 3861/728, nast, Dhanpat Rai, 1872, Bikrami/1230 A.H.
- 826-** Madrasa Darul Huda, Khanpur, Thirhi (Pakistan), nast, Mohd. Ibrahim Ahmadi b. Haji Musa Khan, 3 July 1906.
- 827-** PUL, Shirani, Lahore, 4491/2/1441, 12th century, incomplete in the end.
- 828-** do, No. 72 (3077), Kailash Ram, 1859 A.D. / 1276 A.H. in Hansi.

SHRI BHAGAVAT MAHAPURAN

شری بهگوت مہاپوران

Anonymous

- 829-** A.T.U, Karachi, No. QF55, shik, Holi (?) L'al b. Rai Bhawani Prashad, 20th Shawwal 1215 A.H. Hyderabad, P.112.
- 830-** Library of Mumtaz `Ali (Teacher in Shaikhan School), Peshawar, shik, Viru Mal son of Shiva Ram of Sukkhar, 24th September 1849 A.D./6th Shawwal 1265 A.H. P.548.
- 831-** Library of Sayyed Ramazan Shah Gardezi, Multan, shik, 25th Badarhoni, 1915 (1274 A.H.), P.370.
- 832-** do, nast, 13 January 1862 A.D. (1278 A.H.). P.350.
- 833-** Mohd. Musa Amritsari Chishti Library, Railway Road, Lahore, nast, 13th century A.H., P.290.
- 834-** Dr. Mohd. Baqar's Library, Lahore, shik, ff.320.

GIYAN MALA-O- RAM GITA : گیان مالا و رام گیتا

Anonymous. Comprising *Gian Mala* and *Ram Gita* on Hindu thealogy.

835- Banaras, Q2:3, shik, 1837 A.D. ff.204.

BHAGAVAT MALA : بهگوت مالا

Anonymous

836- Kashmir, 579 ث, shik, ff.22.

837- Tonk, 4811, nast.

SHRIMAD BHAGAVAT PURAN : سری مد بهگوت پوران

Anonymous

838- Gandhi Memorial, 37, nast, 21st Moharram, 1243 A.H. ff.211.

BHAGAVAT GITA : بهگوت گیتا

Anonymous. Translation in Awadhi in Persian script.

839- N.A., N. Delhi, 437, naskh, P.280.

TARJUMA-I- BHAGAVAT PURAN

ترجمة بهگوت پوران

Anonymous

840- Ahsan, 000/22, nast, 1090/1679, Lucknow, ff.179.

SHRI BHAGAVAT : شری بهگوت

Persian translation of the tenth Skandha of the *Bhagavat Puran* (legend of Krishna's life), by an anonymous author.

841- Ethe, 1952, nast, ff.229.

842- do, 1953, nast, ff.158.

843- do, 1954, nast, ff.169.

844- ICCR, 2940-592 BHA, nast, the ranslator himself, 1135 A.H.

BHAGAVAT PURAN : بهگوت پوران

Anonymous

845- Haryana, M/323, nast, Devi Dass, 1863 A.D. ff.313.

846- do, M/32, nast, Devi Dass, 1863 A.D. ff.546.

847- Ethe, 1950, shik, Moharram 1983/1672, ff.36.

SHRI BHAGAVAT, FRAGMENT

شری بهگوت (قسمتی از)

Anonymous

848- N. York, 10, nast. copied in Punjab Hills probably in 1215/1800. illustrated.

SHRI BHAGAVAT : شری بهگوت

Anonymous

An abridged translation of the entire *Bhagavat Purana* in twelve Skandhas by an anonymous author.

849- N. York, 12, nast, copied in 13/19 century for Lala Rupchand Kayath Sri Bastab from a Ms. dated 19 Moharram 1148/June 1735, ff. 420.

SAR GITA : سار گیتا

Questions from Arjun and their replies by Sri Krishna by an anonymous writer.

850- Ganj Bakhsh, No. 626, shik, 1284 A.H. P.873-876 (4 pages).

851- Banaras, R-65, 8, nast. 1829-30 A.D.

852- do, R-65,7, nast, 1856, ff.510.

SHRI BHAGAVAT MAHA PURAN

شری بہاگوت مہاپوران

Abridged translation of the whole *Bhagawat Puran* in 12 Skandas by an anonymous author.

853- Banaras, Q 22-223, nast, 1797-98 A.D. ff.510.

GITA SAMBANDHANI : گیتا سنبدنی

Persian paraphrase of the *Bhagavat Gita* with commentary translated from the Sanskrit commentary *Sambandhani*. Name of the translator not given in the manuscript.

854- Bodliean Cat. Vol-I, No. 1321, 20th November 1822.

KATHA KISHAN ARJUN : کتھا کشن ارجن

Anonymous

855- ICCR, 294.592 GIT, Shik, 1209 A.H. ff.62-67 .

856- Kashmir, 173, nast, and Divnagri, Pandit Ram Kaul Tota, 1931, Bik. ff.79.

857- do, 1288, nast, Dev Ram Sopuri, 1902 Bik. ff.20.

858- Tonk, 645, nast, *Pothi Arjun Gita*.

RAUZA-I- ASRAR : روضۂ اسرار

Achievements of Lord Krishna in poetry. Author not known

859- Haryana, M/584, nast. 1828 A.D. ff.219.

KRISHN RADHA : کرشن رادھا

Kavi Gang.

860- Ahmedabad, 1910, nast, and Devnagri, P.60.

MOFIDUL MAKHLUQ : مفید المخلوق

Pieces of advice to the rulers drawn from *Gita* by an anonymous writer.

861- Mohammad Shafi', Lahore, No. (1) 119/393, nast, 13th century, ff.11.

BHAGAVAT GITA : بهگوت گیتا

An Arabic translation by Wadi`ul Bustani in verse is also available.

862- ICCR. 794.592 RAM, the translator himself, 1952 at Haifa (Israel)

TARJUMA-I- GITA : ترجمہ گیتا

Anonymous.

863- Kashmir, 2320, nast, P.303.

864- do, 226, nast, P.221.

865- do, 900, nast, P.310.

SRI BHAGAVAT : شری بهگوت

By an anonymous writer.

866- Kashmir, 226, nast, P.221

867- do, 900, nast, P.310.

SRI BHAGAVAT GITA : شری بهگوت گیتا

Anonymous. In verse form

868- Kashmir, 640, nast, P.28.

869- do, 3297, nast, P.180.

SHARH-I- BHAGAVAT GITA : شرح بهگوت گیتا

Some anonymous scholar has written a commentary.

870- Tonk, 4576, nast. on *Bhagvat Gita*.

MAHABHARAT: مہابھارت

Emperor Akbar (963/1556) got *Mahabharat* the great Indian epic, translated for the first time into Persian and named it *Razm Nama* (book of wars). The basic purpose of this project was to dispel the fanatical hatred prevailing between Hindus and Muslims only because of mutual ignorance. The four principal scholars on the project were `Abdul Qadir Badauni, `Abdul Latif Husaini better known as Naqib Khan, Mohd. Sultan of Thanesar and Mulla Shiri. The translation work was begun in 990/1582. Abul Fazl `Allami added a preface to it in (996/1586-87). The grandees were ordered to make its copies. `Abdul Qadir Badauni, in his *Muntakhabut Tawarikh* gives more ditails about this project of the translation. H. Blochman in his note in English translation of *A`in-i- Akbari*, 34, Book refers to this great and historic project.

RAZM NAMA : MAHABHARAT: رزم نامہ : مہابھارت

`Abdul Qadir Badauni and others

- 871-** Ethe, Add. 5638.
- 872-** Ivanow, 1695, nast, 1099 A.H. Patna, 31st year of Aurangzib's reign.
- 873-** Jami`a, C419.1, shik, ff.767.
- 874-** do, C222, nast. Jumada-I, 1290 A.H. ff.193 (14th Parb).
- 875-** PL, Patiala, 2438, nast. P.1172.
- 876-** Lucknow, 891, 554, V98M.
- 877-** Rampur, P63 (D8563), nast, P.778, 44 miniatures, ends at the end of the 9th parb.
- 878-** N.M, Delhi, 533, shik, 1143/1730-31, first volume consists of 10 Parvas out of 18 Parvas.
- 879-** Shibli, 900/15, nast, ff.154, vol-I.
- 880-** do, 900/14, nast. Mohd. `Ali, 1249, ff.146, vol-II.
- 881-** Ganj Bakhsh, Islamabad, No. 3323, shik, 9th Moharram, 1083 A.H. P.279.
- 882-** do, No. 981, shik, Mansa Ram Sawi, Ramazan, 1123, 1128 A.H. P.374.

- 883-** A.T.U, Karachi, 142QF. nast, Dilaram, 3rd regnal year of Ahmad Shah, incomplete from both ends. p.394.
- 884-** Gandhi Memorial, 38, nast. ff.470, 1st volume.
- 885-** do, 39, nast. ff.345, 2nd volume
- 886-** do, 25, nast, 3rd Zilhijjah, 1214 A.H. incomplete in the beginning.
- 887-** PUL, Shirani, Lahore, No. 6213, 1200 A.H/1786 A.D.
- 888-** Ganj Bakhsh, Islamabad, 1603, nast. 12th century, P 454, incomplete from beginning.
- 889-** Central Library, Bhawalpur Nagar, 148, nast. 5th Badrhun Sammat 1880 b / 11th Zilhijja 1228 A.H. P.442.
- 890-** Hamdard, Hakim Mohd. Sa'id Dehlavi, Nazimabad, Karachi, R.404, shik, Dain Singh, 1231 A.H. P.151.
- 891-** PPL, Lahore, 294/56 J. nast, Misr Ramdas, Bhadon 1895 Bikrami, /1254 A.H. ff.240.
- 892-** N.M., Karachi, N.M. 1669 – 216, nast, Jiwan Mal b. Jai Singh in Ranjit Singh's court, 17th Mangh 1895 Bikrami, P. 84+216.
- 893-** Al-Riyaz Library, G. Mu`inuddin Library, Lahore, Vol-I, nast, ff.198,
- 894-** do, nast, 9th Moharram, 1274 A.H. P.170, Vol-II-III, P.250.
- 895-** Hakim Mohd. Musa Amritsari, Railway Road, Lahore, nast, Malik Chand entitled Imam Ilahi, 5th Chait 1939 B. (1289 A.H.), P.494, only 5,6,7,8th Parabs.
- 896-** Ganj Bakhsh, Islamabad, No. 5948, nast, Khazan Singh, 1890 A.D. (1308 A.H.), P.130.
- 897-** Lahore Museum, Lahore, nast. 1899 A.D. ff.824.
- 898-** A.T.U, Karachi, 65QF, nast, 13th century, P.94-250.
- 899-** Central library, Bhawalpur, 145, nast. P.1030.
- 900-** PUL, Shirani, Lahore, 5106/2094. only fourth fan (Prabh).
- 901-** Banaras, R65,8, nast. ff.785. containing 4th, 5th and 6th Parvas.
- 902-** do, R-65,8, nast, ff.680. containing 7th, 8th and 9th Parvas.
- 903-** do, 65.8, nast, ff.662.
- 904-** do, 65.8, containing 13th to 18th Parvas.

- 905-** do, R65, 8, nast, ff.605.
- 906-** Ethe, 1936, nast, ff.235.
- 907-** do, 1937, nast, ff. 154, first two Parvas.
- 908-** do, 1938, nast, ff.315.
- 909-** do, 1939, nast, 24th Shawwal 1082/23 February 1672, third and fourth Parvas.
- 910-** do, 1940, nast, ff.211, from the fifth to the eleventh Parvas.
- 911-** do, 1941, nast, Sha'ban 1077/February 1667, ff.37-341.
- 912-** do, 1942, nast, ff.385, 12th, 13th, 15th to 18th Parvas.
- 913-** do, 1943, nast, 27th Safar / 26 June 1737, ff. 352.
- 914-** do, 1944, nast, ff. 411, it is of great interest as it is stated in the concluding part of the Ms. that Ibn `Abdul Latif Husaini called Naqib Khan was the translator who completed his task in one year and a half.
- 915-** Hardayal, R1, nast, ff. 356, illustrated.
- 916-** do, R4, nast, 19th Jamadiuth Thani, ff.264.
- 917-** do, R7, nast, 122A.H. ff.223.
- 918-** do, R4, nast, ff.88.
- 919-** do, R9, nast, ff.109.
- 920-** do, R23, nast, Auadh Singh, Aurangzib's 45th regnal year, Burhanpur, ff. 267.
- 921-** do, nast, ff.255.
- 922-** Salar, 3467, nast, Sha`ban 922/ August 1584. ff.311.
- 923-** do, 3468, nast, 10 Shawwal, 26 Mohammad Shahi (1156/16 November, 1743).
- 924-** do, 3469, shik, 12 Rabi`I, 1st Bahadur Shahi (1119/2nd June, 1707), Bijapur Fort. (from
(پرب اسميد فن چهاردم).
- 925-** Archives, Patiala, M/431, nast, Mansa Ram, 1903-1904.
- 926-** Mohammadiya, 456, nast, ff.514.
- 927-** Ganj Bakhsh, Islamabad, 3202, nast. P.130.
- 928-** Haryana, M/431, nast, 1847 A.D. ff.316 (Vol-I a II)

- 929-** N.M., Delhi, 683, nast. ff.188.
- 930-** do, 63.47, nast. ff.377, illustrated.
- 931-** Rieu, Add-5638, nast. Rabi`-I, 1175 to Rabi`-I, 1177 A.D. (1761-3 A.D.), ff.413, (vol-I)
- 932-** do, Add-5639, nast. Rabi-I, 1175 to Rabi`-I, 1177 A.D.) (1761-3 A.D.), ff.371, (vol-II)
- 933-** do, Add-5640, nast. Rabi`-I, 1175 to Rabi`-I, 1177 A.D. (1761-3 A.D.), ff.44, (vol-III).
- All the three volumes were scribed by Mohd. Khan son of Shoja`at Khan Afghan Sarwani of Thatta.
- 934-** do, Add.5641, naskh, Zelhijja, 1007 A.H. (1590 A.D.) ff.370, (Vol-I).
- 935-** do, Add. 5642, naskh, Zilhijja, 1007 A.H. (1590 A.D.), ff. 481. (Both these volumes bear copious marginal notes in the hand writing of N.B. Halhed who has also translated into English an abstract from the present version in 1791 (Rieu, Add. 5657, ff. 1-18).
- 936-** do, 1928, nast, in four volumes, all the 18 Parvas, every parva copied on a different date.
- 937-** do, 1929, nast, ff.714.
- 938-** do, 1930, nast, M. Amin Beg. ff.396.
- 939-** do, 1931, nast, 1155/1742, ff.384.
- 940-** do, 1932, nast, ff.556.
- 941-** do, 1933, nast, ff.400.
- 942-** do, 1934, nast, ff.323, defective.
- 943-** do, 1935, nast, ff.275.
- 944-** Buhar, 103, different hands, ff.232.
- 945-** Nawal Kishore Press, Lucknow Published it in 18 Parts.
- 946-** Buhar, 104, T`aliq, ff.199.
- 947-** do, 105, T`aliq, ff.154.
- 948-** Bankipore, 1448, fair T`aliq, ff.432 (containing IX Parvas).
- 949-** Madras, D 343, nast.
- 950-** Tonk, 2879/1, nast.
- 951-** do, 2879/2, nast.
- 952-** do, 2879/3, nast.

MAHABHARAT : RAZM NAMA

رزم نامه : مہابھارت

Abridged version of *Razm Nama* by `Abdul Qadir Badauni and others by an anonymous scholar.

953- Rampur, D 8563, nast. P.778. illustrated.

MAHABHARAT : مہابھارت

Ascribed to Faizi, the elder brother of Abul Fazl. It is in a flowery language and contains all the eighteen Parvas of the work.

954- Ivanow, 1697, shik, 8th year of Mohd. Shah's reign (1138 A.H.). Second half of the 12th Parb. called *Mokshadharm*.

955- Bankipore, 1449.

956- Blochman's note in *A'in-i- Akbari*, P.77, It is stated here that Faizi rewrote first two *pravas* in ornate prose in 997 A.H.

957- Kashmir, 983, nast, P.196.

958- do, 188, nast, P.588.

959- do, 619, nast, P.234.

960- do, 1211, nast, P.294.

961- do, 1265, nast, P.344.

962- do, 1266, nast, P.528.

963- do, 1294, nast, P.475.

964- do, 1506, nast, P.178.

965- do, 1674, nast, P.81.

966- do, 1737, nast, P.564.

967- do, 2315, nast, P.515.

968- do, 2956, nast, P.203

969- do, 3020, nast, P.63.

- 970- do, 3143, nast, P.256.
- 971- do, 619, nast, P.234.
- 972- do, 175, nast, P.578, illustrated.
- 973- do, 211, nast, P.537.
- 974- do, 184, nast, P.218, 6 Parbs.
- 975- Bankipore, 1449, T`aliq, ff.432.
- 976- Nadva, 58, shik, P.274.
- 977- do, 21, shik, 1238, P.19.
- 978- do, 37/1, nast. 1200 A.H., P.360.
- 979- do, 37/2, nast. 1200 A.H., P.42.
- 980- do, 37/3, nast. 1200 A.H., P.10.
- 981- do, 37/4, nast. 1200 A.H.,
- 982- do, 41, shik, Mannun L`al, 1200 A.H., P.84.
- 983- do, 41/1, shik, Mannun L`al, 1200 A.H., P.240.
- 984- do, 41/2, shik, Mannun L`al, 1200 A.H., P.250.
- 985- do, 41/3, shik, Mannun L`al, 1200 A.H., P.59.
- 986- do, 41/4, shik, Mannun L`al, 1200 A.H., P.80.
- 987- do, 152, shik, 1239 A.H. P.50 (*Bab Four*).
- 988- do, 156/1, shik, 1239 A.H. P.68 (2nd Volume).
- 989- do, 156/2, shik, 1239 A.H. P.236 (3rd Volume).
- 990- Ethe, 1945, nast, ff.235, first two *Parvas* in Faizi's poetical paraphrase.
- 991- do, 1946, nast, 1st Ramazan 1142/20 March 1730, ff.215.
- 992- Tonk, 2668, nast.
- 993- do, 2767, nast.

KASHI MAHATAM-O- PANCH KOSHI

کاشی مهاتم و پنج کوشی

Anonymous, *Kush*, the chapter on Sri Mahadeoji, relating to the 4th preface of the
(برمه بیورت پوران). *Brahma Biyurt Puran*

994- Banaras, Q2: 4198, nast, 1791-92 A.D, ff.123.

ASHVAMEDH PARAB : اشومیدھ پرپ

Jivan Lal son of Brij Lal alias Amrit Lal Nagar. Translation of fourteenth chapter
(ارسمید پرپ) of *Mahabharat*.

The author belonged to Khambayat (Gujarat), stayed at Patiala for some days. Later he shifted to the Deccan and was attached to the establishment of Nawwab Nizamuddin Bahadur and served him for 13 years. He was then engaged at many places and translated it during the period in 1887 A.D.

995- Pir. P.563.

996- do, 1483 (vol-v)

KITAB-I- BHAUKUL PURAN : کتاب بهوکول پوران

Anonymous, Salection from *Mahabharat*.

997- Banaras, R65,8, nast, 1813-14 A.D. ff.430.

KITAB-I- BHAUKUL PURAN : کتاب بهوکول پوران

Mohd. Mo`izzuddin Bukhari translated in 1213 A.H.

998- Ivanow, 1696, nast, ff.625.

TARJUMA-I- HARIBANS PURAN

ترجمة هری بنس پوران

A Persian translation of the appendix to the *Mahabharat*, dealing with the story of Krishna by an unknown author.

999- Ivanow, 1714, nast, 1213 A.H.

MAHABHARAT : مهابهارت

Lala Mushtaq Rai Qudrat, a Khatri by cast, was born on the day of the death of `Abdul Qadir Bidel, i.e. 4th Safar 1133 A.H., at Maliar a village in Doaba of Punjab, and brought up at Shahjahanabad . He versified the work in more than one lakh couplets .

1000- *Tazkera-i- Gul-i- Ra`na*, P.321.

TARJUMA-I- JAMU ASHVAMEDH PARB

ترجمة جمو اشوميدھ پرې

Anonymous, Persian paraphrase of the 14th parva, dedicated to Lemorson

1001- Ivanow, 1714, nast, 1213 A.H.

MAHABHARAT : مهابهارت

Jiwan Ram b. Jaswant Rai b. Kanwal Nain Kayath Mathur made the translation at Ajmer on 11 Safar 1187 / 4 May 1173, during the reign of Shah `Alam-II.

1002- Salar, 3481, shik, ff.186.

MAHABHARAT : مهابهارت

Birbal Kaul

1003- Kashmir, 2413, nast, P.686.

گلستان جنت: GULISTAN-I- JANNAT

An abridged translation by Munshi Narayan Dasapuri.

1004- Koh-i- Nur Press, Lahore, 1868 A.D.

مہابھارت: MAHABHARAT

Tahir Mohd. b. `Imaduddin Hasan b. Sultan `Ali b. Mohd. Husain Sabzwari an officer in the court of Akbar, translated it at the instance of Akbar in 1011 A.H./1602-3 A.D. This is a condensed translation.

1005- Ethe, or 2016.

1006- N.M., Karachi, N.M. 1958-906, Shik, P.190.

1007- do, N.M. 1973-136, nast, Gopal Das, 1167 A.H., ff.281.

1008- Tonk, 3649, first volume.

انتخاب مہابھارت: INTEKHAB-I- MAHABHARAT

Tahir Mohd. b. Imamuddin who has translated the complete Mahabharat.

1009- Tonk, 4723, nast.

مہابھارت: MAHABHARAT

Persian translation containing 9th to 13th Parvas made for `Itr Singh by an anonymous author.

1010- Banaras, R65,8, nast, 1841 A.D. ff.891.

1011- do, containing 3rd to 12th Parvas.

1012- Banaras, R65,8, nast, ff.598.

1013- do, extracts from *Mahabharat*.

1014- Banaras, R.65,8, nast, 1752 A.D. ff.520.

1015- do, R.65,8, nast, 1750-51 A.D. ff.520, seal of Shah `Alam Padshah-i- Ghazi.

انتخاب مہابھارت : INTEKHAB-I- MAHABHARAT

Prem Singh Kayath lived in Lucknow. He was the son of Si (?) Ram son of Rai Tulsi Ram. His father died on 28th Moharram 1220 A.H. (1806 A.D.) when he was 2 years old. Hence he would have been born in 1199 A.H./1784-5. He was Bakhshi in army during Nawwab Sa'adat `Ali Khan Bahadur Shahamat Jung's time and made this selection in 1251 A.H./1835-36 A.D.

1016- A.T.U. Karachi, 64 QF4, nast, 13th century, P.164.

مہابھارت : MAHABHARAT

Translators unknown

1017- Hamidia, 296, nast.

1018- PPL, Lahore, 294,56 J, nast, `Inayatullah Qureshi, 15th Moharram, 1066 A.H., ff.243.

1019- N.M. Karachi, N.M.1973-137, nast, 41 regnal year (Alamgir?), P.840.

1020- PPL, Lahore, 294,56, J, nast, Bhawani Das son of Raj Kishore, 1135 A.H. ff.204+101.

1021- do, No. 294,56, nast, Mool Raj son of Bhagwan Das, 1136 A.H., ff.121.

1022- Rieu, 16,870, shik, Jumada-II, 1218 A.H. to Safar, 1219 A.H. (1803-4 A.D.) ff. 283.

1023- do, 16,873, nast, ff.80 (Virata Parva or Parva-IV).

1024- do, Add. 7036.

1025- N.M. Karachi, N.M. 1957-238, Shik, 12th century, P.198 (incomplete from both ends).

1026- do, N.M. 1962-186, shik, Girdhari Lal Kayasth, Zilhijja, 28th regnal year of Shah `Alam-II, 1201 A.H. Shahjahanabad, P.78.

1027- PPL, Lahore, 294, 56, shik, Hardayal known as Sahni 27th Bhadon, 1239 A.H. ff.262.

1028- Dr. Mohd. Baqar Library, Lahore, nast, ff.412.

1029- Faqir Sayyed Mughithuddin Library, Lahore, nast, ff.381.

1030- Ethe, 1950, nast, 1083/1672.

1031- Ahmad Hasan Qila'dari, Gujarat, Pakistan, No.853, nast, P.134.

- 1032-** Record Office, Pishawar, 27, nast, Chakist Rai popularly known as Mahiti, Monday, 1205 A.H. P.838.
- 1033-** Ethe, 1947, nast, ff.312, translation of 1-VI, IX, XI, XIV, XVIII, Parvas. Various translations seem to be combined in this copy.
- 1034-** do, 1948, nast, Karamatullah, 1242/1827, ff.63.
- 1035-** Kashmir, 2246, nast, P.264, illustrated.
- 1036-** do, 2920, nast, P.417.
- 1037-** do, 3227, nast. P.141.
- 1038-** Tonk, 4778, nast.
- 1039-** do, 4805, nast.
- 1040-** do, 4806, nast.
- 1041-** do, 4807, nast.
- 1042-** do, 4808, nast.
- 1043-** do, 2627/1, nast, Kitab-i- Jadhushtra.
- 1044-** Dacca, DU/279, shik. Raj Chatta Lal for Lala Jadhurai Qanungo of Qasba Malanwala, 1127/1715, ff.119.
- 1045-** do, DU/409, nast, Kalwant Rai Jheer of Mirpur, Khakalan, 5th Jumada-I to 17th Rajab 1163/1749.

HARI BANSA PURAN: هری بنسا پوران

A Persian prose translation of the *Harivansa* (nineteenth Parva)

- 1046-** Ethe, 1951, nast, Kishan Chand son of Ram Chand, Ahmedabad, 15th Rabi'-I, 1136/13 December 1723, ff.186.

HARI BANS : هری بنس

Tahir Mohd. B. `Imaduddin Sabzwari made this translation of *Harivansa* at the instance of Akbar Shah in 1011/1602. He has also rendered *Mahabharat* into Persian which has been referred to earlier.

1047- Ethe, 1955.

WISHNU PURAN : وشنو پوران

By Kishan Singh Nishat son of Rai Pran Nath, a Khatri of the Mangal tribe of Siyalkot.

1048- Ethe, 1958, nast, 9 Zulq`ada 1096/25 August 1689. ff.180.

ASHAVMEDHA PARVA : اشومیدھ پروا

Persian version of *Asvamedha Parv* of *Mahabharat* by an unknown author.

1049- Haryana, M/974, nast, ff.133.

JANG-I- PANDO-O- KAUROV : جنگ پاندو و کورو

Mithan Lal Allahabadi.

1050- Salar, 459/14, nast.

KALEMAT-I- BAIGHAM : کلمات بیغم

Anonymous. The author may be Bhupat Rai Baigham (d. 1132/1719).

A part of some work describing the enquiries made by Raja Jadhushtra.

راجہ جدشتر گفت کہ حالا بیان باید کرد کہ بادشاہ را نسبت
نخویش چہ معاملہ باید کرد.

1051- Mohammadiya, 440 B, nast, ff.32.

RAMAYAN

راماین

The *Ramayan* is one of the two most sacred and ancient masterpieces of Indian epic, the other being the *Mahabharat*. Both of them present a panorama of Indian civilization and culture. This epic relates the ancient tradition of two powerful races Kosalas and Vedihas. who lived between ten to twelve centuries B.C. in Nothern India. It was originally composed in Sanskrit by Valmiki. It has been translated into so many Indian and foreign languages. Some of them are made from the original Sanskrit while others are based on the Hindi version of Tulsidas.

RAMAYAN: راماین

Probably the first Persian translation of the *Ramayan* was made by Mulla 'Abdul Qadir Badauni from the original text of Valmiki. Akbar asked him in 992/1584 to translate the Sanskrit text into Persian. Badauni completed the translation in four years in 997/1589 (*Muntakhabut Tawarikh*, Vol-II 'Abdul Qadir Badauni, English tr.PP.346-8).

1052- Rieu, 1243.

1053- PPL, Lahore, 294,55 J. shik, 1112 A.H., P-492.

1054- Ethe, 1963, nast, ff.324.

1055- do, 1964, nast, 3rd Zilhijjah 1107/4th July 1696, ff.191.

1056- do, 1963.

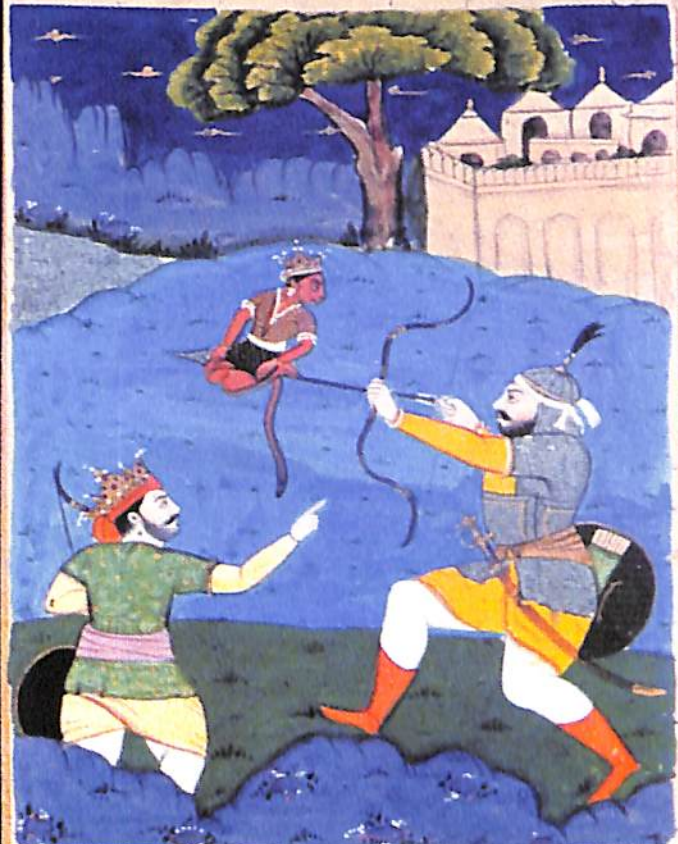
1057- N.M., Delhi. nast. 1729 A.D. ff.188, 88 illustrations.

1058- Rampur, M.K. 424, nast, Sayyed Amir Shah, 1242 A.H., possibly Deccan, illustrated.

1059- Rampur, Misc.3 (M.K.424) nast, P.682,261 miniatures, copied in 1242 / 5 August 1826-24 July 1827, by Sayyid Amir Shah. Rampur Raza Library has got it translated into Hindi and published it.

1060- Freer Gallery of Art, Washington Dc. No. 07-271, published by Seyller. It has 130 illustrations and a long endorsement by Khan-i- Khanan (Workshop and Patron in

چون ترخورد در دم روم گفت از هوا که بهرنت بر زمین آمد بهرت چون نام برام نشیند گفت که این نام
 برادر من بر دو کوه با از کسان بهت پیش بنهوت آمد و پرسید که تو چه کسی بنهوت گفت که من بنهوت ام و
 راجه را بهت تمام نشیند ترخورد و آن بچمن را و طلب از او را بهرت گفت و گفت من آن دره و
 نشینم تمام آن که در ای برم که تو مرا از غم زدی حال آمد اوقت رفتن نمازده هست بهرت گفت که تو



از رفتن مانع باشی بیا و بر بالای زمین نشینم و بعد از آن که ترا راست بنگامی از نام بنهوت آن که
 بر سر کوهت بر بالای بجان بهرت بنهوت آن نبرد از کسان کناد و با کشید بنهوت چون به
 که بهرت او را بان که بر بالای بجان نیز از دشا و کشید بنهوت گفت ترا بر ام سوگند میدهم که
 ببرد کجا در ای من امشب از راجه را بنهوت نشینم که در آن غم آمد که او بر این ترخورد

Hanumana sitting on Bharata's arrow. Mahabharata or Razmnama. Lahore, (Raza)

Mughal India. The Freer Ramayana and other Illustrated Manuscripts of `Abdur Rahim, 1999 and Beach, The Adventures of Rama. 1985).

RAMAYAN : راماین

Faizi

1061- Kashmir, 3226, nast, P.61.

1062- Nadva, 64, nast. 1054 A.H. P.512, Seal of `Ali Muzaffar Khan of the time of Mohd. Shah.

RAM-O- SITA : RAMAYAN : رام و سیتا : راماین

Mulla Shaikh Sa`dullah Masih born at Kairana was the adopted son of Muqarrab Khan. Jahangir`s surgeon and friend. Masih spent twelve years in Banaras learning Sanskrit. He was a powerful, creative, noble, original and pleasant poet and was respected for his saintly character. He made an abridged metrical translation of *Ramayana* known as the story of *Ram-o- Sita* in 5407 couplets in Jahangir`s reign.

1063- Rampur, M 3622, nast. Qadir Dad Khan, P.180.

1064- Anjuman, 89, 165527/20, nast, Bhawani Prasad, 1253 A.H. P.428.

1065- Published from Nawal Kishore Press, 1890.

1066- Published again from Nawal Kishore Press, Lucknow 1899.

1067- Bankipore, 321, nast, ff.207.

1068- do, 322, nast, Bhawani Singh b. Zorawar Singh 1217 A.H. ff.93.

1069- do, MS. No. 265.

1070- ICCR, 294. 592 Ram, shik, 1337 A.H.

1071- Banaras, 015, IAI, nast, 1891 A.D. ff.369.

1072- do, No. P-IX. 9/16.

1073- Riyazush Shu`ara, P.694.

1074- Pishawar, Dr. Khawja Mohd. Salim, 463, nast, 11-12th century, P.338. 4 miniatures.

1075- Ganj Bakhsh, 6931, nast, 12th century, P.344. incomplete from both ends.

1076- NM., Karachi, NM. 1961-1349, nast, 12th century, P.248. incomplete from both ends.

- 1077-** PUL, Shri Ram collection, Lahore, 5726/240, nast, 1212 A.H. (1717 A.D.) incomplete in the end.
- 1078-** do, 5110/0298, Nand Ram, Ramazan 1227 A.H. (1812 A.D.).
- 1079-** do, 4007 SPI/VI 84, nast, 1238 A.H. (1823 A.D.) ff.189.
- 1080-** Faqir Sayyed Mughithuddin Library, Lahore, nast, 26th November, 1828 A.D. (1242 A.H.) ff.205.
- 1081-** Ethe, 1967, nast, 25th Zulhijja 1186/19th March 1773, ff.163.
- 1082-** do, 1960, nast, ff.189.
- 1083-** do, 1969, nast, ff. 257.
- 1084-** Kashmir, 2339, nast, P.226.
- 1085-** do, 2950 nast, P.170.
- 1086-** do, 3088, nast, P.172, illustrated.
- 1087-** do, 2518, nast, P.143.
- 1088-** do, 2339, nast, P.226.

RAMAYAN : راماین

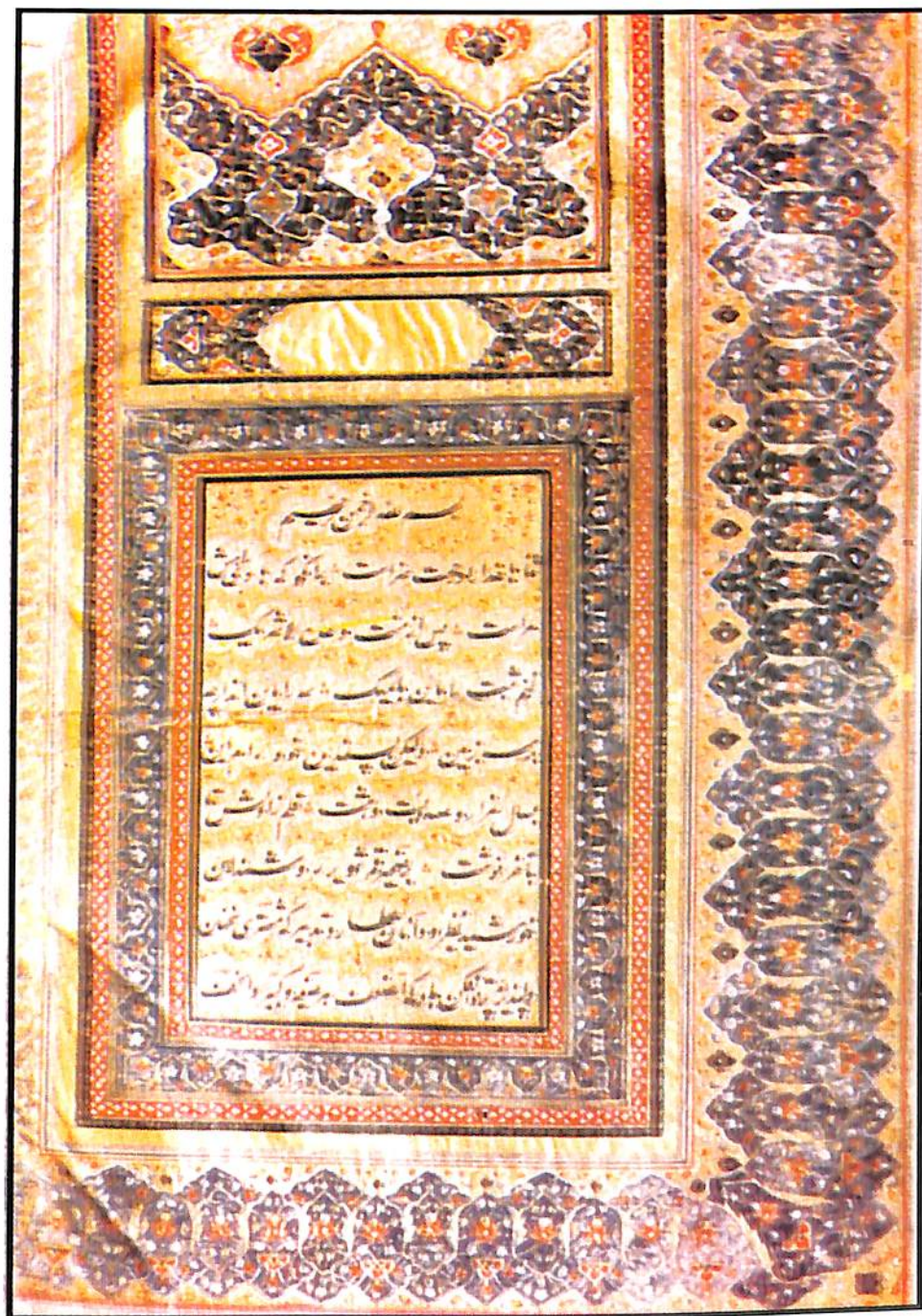
Chandraman Bidel son of Sri Ram, a Kayasth, was native of Madhupuri. He lived in the reign of Aurengzib. He wrote the story of *Ramayana* both in prose and poetry. An abridged prose version was made in 1097/1685-86.

- 1089-** Ethe, No. 1964.

NIGARISTAN-I-RAM : نگارستان رام

Chandraman Bidel, later at the age of sixty in 1105/1693-94 versified the story at the instance of his friend Khataldas under the title of *Nigaristan*.

- 1090-** Published from Nawal Kishore Press, 1292/1875. It is wrongly ascribed to `Abdul Qadir Bidel, the famous Persian poet.



A page from Ramayana

AMAR PRAKASH : امر پرکاش

Amar Singh rendered *Ramayan* in Persian prose in 1117/1705-06 under the title of *Amar Prakash*. He has named *Mahabharat*, *Ramayan* of Valmiki, the *Hiraman Natak* and some other works as his sources.

1091- Published from Nawal Kishore Press, Lucknow, 1294/1877.

TARJUMA-I- KAMIL-I- RAMAYAN (Manzum)

ترجمة کامل راماین (منظوم)

Amanat Rai Amanat Lalpuri completed this voluminous work in 40,000 couplets on 16th Shawwal, 1168/26th July, 1755.

1092- `Abdullah, P.153.

1093- Published from Nawal Kishore Press, 1870, 1872.

RAMAYAN : راماین

Kul Raj

1094- Archives, Patiala, M/460.

1095- Haryana, M/460, nast, Ghulam Rasul, 1273/1857, ff.98.

RAMAYAN : RAM NAMA : رام نامہ

Munshi / Misr Ram Das Qabil was attached to the royal court where his father held a respectable post Later on, his uncle and father were killed and he himself fell a prey of misfortune. He composed *Ramayan* in nearly 3079 couplets consisted of four chapters. in 1281 /1865 1-*Daftar-i- Mubarak*, 2- *Daftar-i- Firaq*, 3- *Daftar-i- Jung*, 4- *Daftar-i- Julus*.

1096- Madhu Press, 1301/1884.

1097- `Abdullah, P.187.

RAMAYAN : راماین

The *Ramayana* of Tulsidas was translated from Hindi into Persian prose by Devidas or Devidas Kayasth (d. 1624 A.D.). He started the translation in 1575 A.D. at Banaras. He has added two episodes connected with Rama's life from other sources.

1098- Rieu, Or 1219, nast. Kashi Nath Khatri, November, 1804 A.D. Banaras, ff.267.

1099- Nadva, 30, nast. P.268.

1100- Rieu, MS. No. Or 1249.

1101- Ethe, 1966.

1102- It was translated into Urdu by Kalka Prasad Mujid under the title of *Ramayana-i- Nazm Urdu Harf Harf Motabiq-i- Tulsi Karat*. Nawal Kishore, Kanpur.

RAMAYAN : راماین

Nawal Rai b. Hiranand

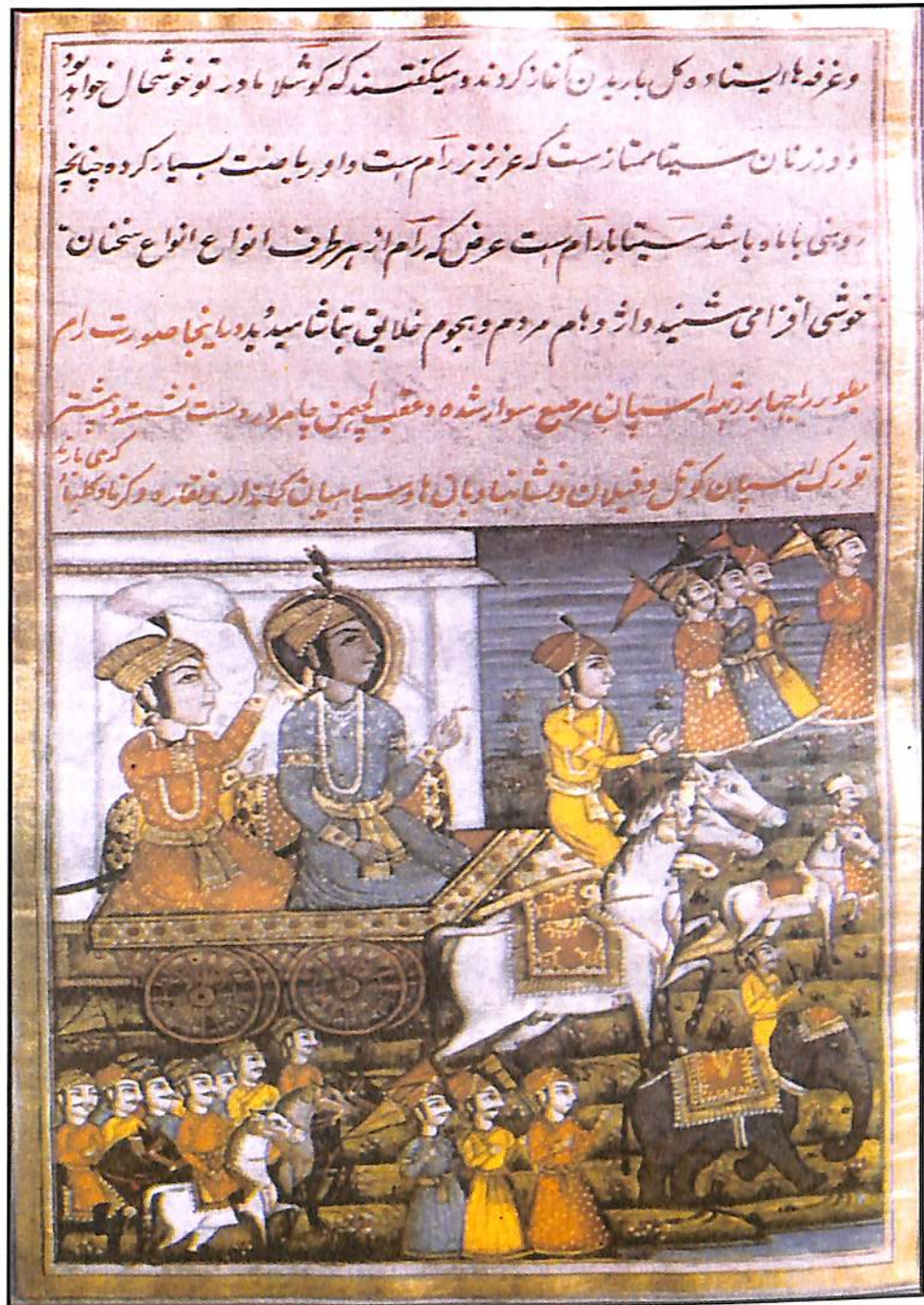
1103- Gandhi Memorial, 48, nast, Bhara Mal, Hyderabad, ff.111.

1104- Ethe, 1970, nast, ff.498.

RAM SITA : رام سیتا

Jaikishan 'Ishrat, a Kashmiri Brahman started his career with Amir Khan Anjam, the prominent noble of Mohd. Shah. His teacher Khan-i- Arzu, the great critic, estimated that the poem composed by 'Ishrat under the title of *Ram Sita* was better in artistic merit than Masih Panipatis *Ram Sita*.

1105- It is better than that of Masih Rampati's rendering, *Tazkira-i- Gul-i- Ra`na*. P.320.



A scene from Ramayana (Raza)

RAMAYAN-I- MANZUM : راماین منظوم

Girdhardas, a Kayasth, lived in Delhi. He composed an abridged version of *Ramayan* in 5900 couplets during the reign of Jahangir and completed it in 1036 /1626-27. In this version Sita rides a planquin and ascends to the other world.

1106- Rieu, Or 1251, nast. Jumada-I, 1804 A.D., ff.242.

1107- N.M. Karachi, N.M. 1973-162, nast, Kishan Chand Prohit b. Hari Ram Prohit Sarast. Gujarat, Sha`ban, 1092 A.H., P.394.

1108- Ganj Bakhsh, Islamabad, 8446, nast, Mohd. Jamil, Namaksar, 5th Safar, 26th regnal year of Mohd. Shah, 1160 A.H. P.314.

1109- PUL, Shirani, Lahore, 5107/2095, by Gru Hardas and not Girdhar Das, composed in 1033 A.H. = (کلام جانفزای رام اوتار) 1624-3 A.D.

1110- Ethe, 1965, nast, 15th Safar 1136/14 November 1723. ff.205.

1111- do, 1966, nast, ff.199.

1112- `Abdullah, 87.

1113- Rieu, or 1251.

1114- Published from Persian Research Centre, Office of the Cultural Counsellor, Embassy of IRI, N. Delhi. 2009.

RAMAYAN-I- VALMIKI : راماین والمیکی

Munshi Mohan Singh / Mohar Singh / Manohar Singh.

1115- PUL, Lahore, no more information, `Abdullah. 217.

RAMAYAN : راماین

.... son of Hira Chand Kalivah Hargand Khanpur, Lahore.

1116 `Alamgir Shuja` Library, Chauk Wazir Khan, Lahore, nast, Lala Ram Chand, month of Katik 1889 Bikrami, Lahore, P.375.

RAMAYAN: راماین

Gopal b. Sri Gobind accomplished it in 1092/1601 or 1097 / 1685-6. He has earlier translated *Dahum Iskand* (tenth skand) from *Bhagavad* narrated to him by Pradevman Panda into Persian. Chandra Bhan Brahman has written a letter to Gopal Das Munshi, He may be the same translator (‘Abdullah, 74).

1117- N.M. Karachi, NM, 1969-218, nast, Jiwan Mal attached to Maharaja Ranjit Singh, resident of Pabi near Pishawar, 25th Poh. 1903 Bik (1263 A.H.) P. 386.

1118- Ivanow 682, nast.

1119- do, 683, nast.

1120- do, 684, nast.

1121- Nadva, 30, nast. P.269.

1122- Bibliotheque Nationale Paris, wide Marshal, P.163.

1123- Kashmir, 1448, nast, P.182.

RAMAYAN-I- FARSI : راماین فارسی

Rajeshvara Rao Bahadur Asghar.

1124- Akhtar Press, Hyderabad, 1343 A.H.

JAHAN-I- ZAFAR : جهان ظفر

Makhan Lal Zafar translated *Rama-asvamedha* in verse in 220 lines.

1125- Lithographed in Lucknow, 1872.

RAMAYAN: راماین

An abridged version in verse form by Hari Vallabh Seth

1126- Printed from Mahabis, Bhopal, 1320 A.H.

وظيفة فيض : WAZIFA-I- FAIZ

Munshi Prameshvari Sahai Masrur and Lala Chandarmal Chandar made an abridged verse translation in 1523 lines.

1127- Published from Mufid-i- `Am Press, Agra, 1893.

راماين منظوم : RAMAYAN-I- MANZUM

Mahadev Bali Daryabadi completed it in 159 lines.

1128- Lithographed at Ta`alluqdar Press, Faizabad, 1915.

راماين فارسي : RAMAYAN-I- FARSI

Munshi Hari Lal Ruswa completed it in 1881 A.D. in verse.

1129- Nawal Kishore, Press, Lucknow.

راماين منظوم : RAMAYAN-I- MANZUM

Mohar Singh made a versified rendering.

1130- `Abdullah, P.188.

1131- Printed in Lahore by Ganesa Prakash in 1890, `Abdullah, P.216.

NAIRANG-I- HUSN : BAHARI AJUDHYA

نيرنگ حسن : بهار اجودھيا

Abridged version in verse by Munshi Jagan Kishor Husn made in 1886.

1132- Printed at Mufid-i- `Am Press, Agra.

راماين : RAMAYAN

Govind Kaul

1133- Kashmir, 3009, nast, P.28.

RAMAYAN : راماین

Ram Das

1134- Kashmir, 918, nast, P.137.

1135- do, 1353, nast, P.25.

RAMAYAN : راماین

Wadi`ul Bustani made a translation into Arabic verse.

1136- ICCR. 294. 592 RAM. in the hand of the translator, 1952 at Haifa (Israel).

RAMAYAN : راماین

Anonymous

1137- Kashmir, 1437, nast, P.128.

1138- Tonk, 5792, nast. first Khand.

1139- do, 4354, shik.

1140- do, 2647/5, nast, *Pusht Nama Shri Raja Ram.*

KHULASA-I- RAMAYAN : خلاصة راماین

Abridged verse translation by Banke Lal Zur in 141 lines.

1141- Published from Aftab-i- `Alam Press, Lucknow, 1884.

RAM CHARIT MANAS : رام چرت مانس

Anonymous

1142- N.M., Delhi, 86, 154-2, nast, ff.295.

RAM GITA : POTHY RAM GITA

رام گیتا : پوتھی رام گیتا

Anonymous

- 1143-** Faisalabad, Mamun Kambakhsh, Jami`a Ta`llimul Islam, shik, Lakhi Ram Brahman, 21 Jait, 1844, Bikrami. 1201 A.H. P.16.
- 1144-** Lahore. `Alamgir Shuja` Library, Chawk Wazir Khan, shik, (Ram Ram b. Puran Ramayan) Lachmi Sahai Kapur son of Lala Harnam Das Kapur, 30 November, 1889 A.D. Phalia Gujarat. P.454.

QISSA-I- RAMCHAND : قصه رام چند

Anonymous

- 1145-** Jami`a, A398, shik, ff.46 incomplete in the beginning.

RAMAYAN-I- BALMIKI : راماین بالمیکی

Anonymous.

- 1146-** Rieu. Or. 1248, nast, Zilhijja, 1219 / March 1805, Samvat 1861, ff.314.

POTHY RAMAYAN : پوتھی راماین

Anonymous. A versified translation in Brij Bhasha.

- 1147-** HG. 50/145, nast, ff.57.

- 1148-** Ethe, 1970.

RAMAYAN-I- BALMIK : راماین بالمیک

Persian paraphrase of Valimiki's Ramayan by an unknown author.

- 1149-** Salar, 3485, nast, ff.79.

- 1150-** N.M., Delhi, 19.268, nast, ff. 315, illustrated.

- 1151-** do, 59.268, containing 64 pictures of provincial Mughal School,

- 1152-** Ghalib, 4418, nast, ff.187.

- 1153-** do, 3348, nast. Umrao Singh entitled Durgadas, ff.451 in verse.
- 1154-** Shibli, 808/81/13, nast, ff.40.
- 1155-** PPL, Lahore, 293,55, nast, Faizullah bin Imam Bakhsh, 1250 A.H. ff.249. incomplete in the beginning,
- 1156-** PUL, Lahore, 2189 KPi/VI 24, nast, Ram Chand b. Munshi Dib Chand, Sha`ban, 1255 A.H., ff.249.
- 1157-** Dayal Singh Trust Library, Lahore, 755, nast, incomplete from both ends, ff.119. (*Qissa-i- Ram-o- Sita, Rawan-o- Luchman*),
- 1158-** N.M., Karachi, N.M., 1961/1349.
- 1159-** Kashmir, 1437, nast. P.128.

RAM GUPT KATHA : رام گپت کتھا

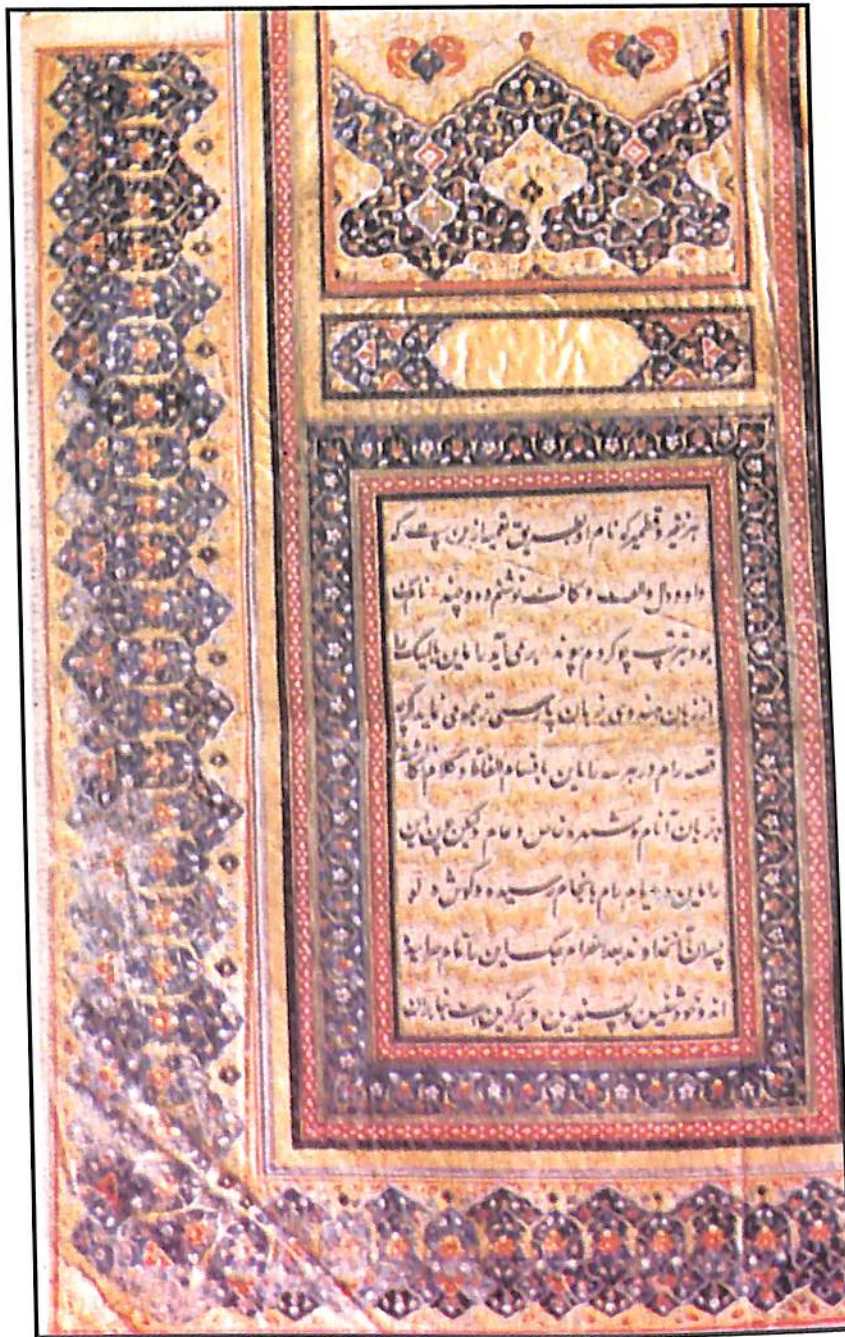
Anonymous

- 1160-** N.M., Delhi, 56.19-1, nast, ff. 315, illustrated.

ADHYATMA RAMAYAN : ادھیاتما راماین

Anonymous

- 1161-** Die Persischen Handschriften der K. Hof-und Staats Bibliothek in Muenden... Munich, 1866, P.140.
- 1162-** Tonk, 5791, shik.



A page from Ramayana

NAL DAMAN : نل دمن

Akbar's poet laureate Fayzi (d. 1004/1595-6) gives a free Persian adaptation of the story of Nala and Damyanti (*Nalapakhya*), an episode from one of the vernacular versions of the *Mahabharat*. The work was completed in 1594. It is a part of Faizi's *Khamsa*.

1163- Rampur, Ms. No. P4228 (M.K. 920), nast. copied in 1829 A.D. probably in Delhi. 564 pages, 10 miniatures.

1164- Deoband, 997/61, nast, 1193 A.H. ff.145.

1165- do, 1006/7, P.111. Urdu Translation (anonymous).

1166- Lucknow, 891.5513 F14N.

1167- N. A. Delhi. 417, nast, Brindaban Das, 1101/1689-90, at Gujarat, P.314.

1168- Shibli, 808/81/76, nast, Faiz, 1240 A.D. ff.123, incomplete in the end.

1169- Edited and published (First edition) by Tamizuddin, Calcutta, 1251/1831.

1170- Salar, 1784, vol-v, nast, ff.122

1171- do, 1785, v, nast, Mohd. Ghani b. `Abdur Rahim, 3rd Zilhijja, 35 `Alamgir / 1103/6th August 1692, Saradhon Nander, Maharashtra, ff.120.

1172- Archives, Patiala, M/372, nast, M. Dara Khan Rajput b. Shair Khan, Talwan district Jullandar, 1280/1864. ff.153.

1173- Rampur, M.K. 920, nast, 1829 A.D. Delhi, P364, illustrated.

1174- Idara, 52, nast, ff.120.

1175- PL, Patiala, 1549, nast, P.286.

1176- do, 1550, nast, 31st regnal year of `Alamgir, P.296.

1177- do, 1551, nast, La'l Chand b. Surat Singh, 1083 A.H., P.168.

1178- do, 1552, nast, Rashidullah, 1099 A.H. Zafarabad, P.382.

1179- do, 2324, nast, 1128 A.H. P.216.

1180- Madras, D171, nast, 49th year of `Alamagir's reign.

1181- do, D797, nast.

1182- Ghalib, F91.51.21, nast, ff.82.

- 1183-** do, F91.511, nast. ff.138.
- 1184-** Raja, 262, shik, 1219 A.H., P.230.
- 1185-** do, 346, nast. P.198.
- 1186-** Rana, 57, ff.143.
- 1187-** Banaras, O 15,1, nast, Mohd. Khan, ff.351.
- 1188-** Ivanow, 696, nast. 1168 A.H. Arkat.
- 1189-** Banaras, O164,1, nast, Naurang Khan Kambo, ff.216.
- 1190-** do, O164,1, nast, Kanhaiya Lal, ff.255.
- 1191-** Buhar, 369, nast, Mohd. Reza, Sha'ban, 1072/1661, ff.165.
- 1192-** Second edition from Murtazavi Press, Lucknow, 1847 A.D.
- 1193-** Third edition from Nizami Press, Lucknow, 1853 A.D.
- 1194-** Lithographed Lucknow in 1263 A.H.
- 1195-** A part of it is printed in Spiegels Chrestomathia Persica, Lcipzig, 1846 PP.131-150.
- 1196-** Bankipore, 263, nast, 12th Rajab, 1111 A.H. copied from a copy which was transcribed from an autograph copy, ff.143.
- 1197-** do, 264, nast, ff.137
- 1198-** Rampur, 864, nast, 1211 A.H. ff.21.
- 1199-** Kashmir, 1197, nast. P.143.
- 1200-** do, 1039, nast. P.140.
- 1201-** Ethe, 97, Urdu translation in prose by Ilahi Bakhsh Shauq Akbarabadi (d. 1241 A.H.) was completed in 1217 A.H. He was attached to Mirza Mazhar Bakht son of Mirza Jawan Bakht.
- 1202-** Bhagavat Rai Rahat rendered in Urdu in 1273.
- 1203-** Kali Prashed made another translation, Lucknow, 1286.
- 1204-** Tonk, not given, nast. `Imadullah al-Samad Waliullah b. `Ali Mohd. Saturday, 1st.
Ramazan, ff.30.
- 1205-** do, 2528, nast.

1206- do, 2569, nast.

1207- do, 2830, shik.

1208- do, 2875, nast.

1209- do, 3188, shik.

1210- do, 3318, shik.

1211- Dacca, KS/430, nast. Mohd. Hashim Kashmiri, 26th Zilhijjah, 1048 A.H. ff.29.

INTEKHAB-I- NAL DAMAN : انتخاب نل دمن

Anonymous

1212- Rampur, M1745, nast, ff.30-42.

1213- do, M1746, nast, 1004 A.H., P.153.

1214- do, M6815, nast, 11th year of `Alamgir, P.158.

1215- do, M919, nast, P.143.

1216- do, M6817, nast, P.150.

1217- do, M7440, nast, P172.

1218- do, M8565, nast, 1187 A.H. P.137.

1219- do, M14611, nast. 1189 A.H.

1220- do, M9180, nast, Khuda Bakhsh, 1214 A.H. for Nawwab Mustafa Khan Bahadur,
P.113.

1221- do, M920, nast, P.182.

1222- do, 14709, nast, `Abdush Shakur, 1257 A.H. P.126.

1223- Salar, 1786, V, nast, 10 Shawwal, 2nd regnal year of Farrukh Siyar / 1120/17 October
1714, Kanud, Narnaul ff.142.

1224- do, 1787, V, nast, ff.138.

1225- do, 1788, V, nast, Ghulam `Ali Rezavi, Niganawri, 7 Zilhijja, 1238/15 August, 1823,
Kaill, ff.197.

1226- do, 1789, V, nast, ff.55.

- 1227- do, 1790, V, nast, Shirin Raqam, 25 Safar, 8th Mohammad Shahi, 1139/11 October 1726, ff.70, selection, forty one paintings of Mughal School.
- 1228- Nadva, 170, nast, Ummid Rai, 1216 A.H. P.260.
- 1229- do, 42, nast. 1220 A.H., P.254.
- 1230- Hamidia, 751, shik,
- 1231- do, 753, shik,
- 1232- Tajikistan, 387, nast, 1294/1294/1877, Mavaraun Nahr, ff.141.
- 1233- do, 616, nast, ff.137.

I'JAZUL MUHABBAT : اعجاز المحبت

Wazir `Ali `Ibrati Azimabadi (d. 1254/1831 A.D.) a prolific writer from `Azimabad, a pupil of Raja Piyarey Lal Ulfati rendered *Nal Daman-i- Faizi* in Persian prose. The credit of the second rendering of *Nal Daman* into Persian goes to `Ibrati who completed it in 1254/1830-1.

- 1234- N.M, Karachi, N.M. 528/148, nast. P.176.
- 1235- Ivanow, 259.

HUJJATUL HIND : حجة الهند

`Umar-i- Mehrabi. It is an Indian story in dialogue form. Main characters are Naldarak and Nal.

- 1236- Istambul, IUK. K.F (1913), nast. ff. 80.

NAL DAMAYANTI : نل دمينتى

Wadi`ul Bustani rendered it into Arabic verse.

- 1237- ICCR. 891.21 NAL, published by ICCR in 1971.
- 1238- do, 891.21 AAL, author not known, (photocopy)

SHAKUNTALA : شڪنتلا

Derived from *Mahabharat*, this immortal love story was composed by Kalidasa, one of the nine gems of the court of Vikramaditya. It is one of the three plays of Kalidas which has acquired the greatest celebrity.

This is a simple story. King Dushyanta, separated from his friends, arrives at the hermitage of Kanva. Finds Shakuntla there and falls in love with her who, without false shame, tells him that she is the daughter of Vishva Mitra and Maneka, a fairy of *Indralok*. With the promise that, if she marries him, her son would be the heir apparent. The King marries her and giving his signet ring, goes away to his kingdom with the promise to call her soon in the imperial palace. Durvasa Rishi comes to see Kanva. Shakuntla does not received him warmly. The Rishi curses her to be forgotton by her lover. After a lot of request, he changes his curse with the prayer that the lover may remember her to see the ring he gave to her.

Shakuntla gave birth to a male child named Bharat when he grew up, Shakuntla took him to the court of Dushyanta. As Shakuntla lost the ring given to her by the King in her way to the court, the King refuses to recognize her. A fisherman, finding the ring inside a fish, carries it to the King. Seeing the ring, he recognizes it and also the lady associated with it.

This story was first translated into Persian by Prof. Hadi Hasan, Department of Persian, Aligarh Muslim University, entitled *Khatam-i- Mafqood* (خاتم مفقود).

1239- Published from Bombay, 1956.

SHAKUNTALA : شڪنتلا

It was also rendered into Persian by 'Ali Asghar Hekmat one of the Iranian Ambassadors to India.

1240- Published by the University of Delhi, Delhi, 1957.

VIKRAM URVASHI : وكرم اروشى

Vikram Urvashi by Kalidas ranks next to *Shakuntla* in point of dramatic excellence. The romantic story of the love of the mortal King Pururavas and the divine nymph Urvashi originally occurs in the *Rigveda*.

This was translated into Persian prose only once by Prof. Syed Amir Hasan `Abidi, Department of Persian, University of Delhi,

1241- Published by Indian Council for Cultural Relations, New Delhi, in 1969. Prof. `Abidi informs that he has rendered the Urdu translation of this story by Maulavi Mohd. `Aziz.

1242- It was also translated into Urdu by Sharif `Ali, Taj Book Depot, Lahore.

1243- *Khulasatul `Aish* by Munshi Raghu Nath Singh Hajir of Delhi is another Urdu translation of this drama, Hardayal Library, Delhi.

PAROBODH CHANDRODAY

پرابودھ چندر اودی

Sri Krishna Misra (Krishna Das Bhatt in Persian version), the author of this allegorical play, lived in stirring times. In the tenth century the Pratihara empire of Kannauj had declined and the influence of the Chandellas was expanding with the result that their capital Khajuraho attracted the wealth and artists of Kannauj.

Krishna Misra's play, which was staged at the installation of kirtiverman Chandella, the younger son of King Vijayapala, as king describes the socio-religious conditions that then prevailed. It shows how false and heretical doctrines were propagated by the missionaries of the Kalachuri king, who appears in this drama as King Error and how his principal agent, a Kapalika devotee of the goddess Durga, by means of intimidation, drink and prostitutes, converted the corrupt followers of Budhism and Jainism in the times of Kirtivarman's predecessors and promised to his devetees long life and extraordinary virility and a life of sexual pleasures. But eventually Kirtivarman recovers his Kingdom and the defending of truth, purity and worship of Visnu prevails over the followers of error, debauchery and deceit.

GULZAR-I- HAL : TULU`-I- QAMAR-I- MA`REFAT

گلزار حال : طلوع قمر معرفت

It was rendered into Persian by Banwali (Banwari) Das Wali popularly known as Baba Wali Ram, a Kayasth from the holy city of Varanasi. An associate of the Baba writes: Banwali is the son of Hiranman... Among the illustrious poets, his name was Wali. From his childhood, he liked very much the society of *darvishes* and in his tender age he was with the religious chief named Khalifatullah-i- Arwah, a great *dervish*. In the year 1045 A.H /1634 A.D., he got associated with dervishes of India and enjoyed the fruits of it. He came to Kashmir in the service of Mulla Shah Badakhshani (d. 1072/1662 – 63) and acquired the desired knowledge.

He was one of the secretaries of Dara Shukuh (1024-1069/1613-1659). In mysticism he had reached such a climax that the prince chose him as one of his companions. He died in 1078/1667-8. The chronogram is "خاک ولی را آب برد". Wali has left the following works in Persian:

Tafsir-i- Wahdat, Rajawali (described in this work) and *Ram Gita*, and *Gulzar-i- Hal*. His one mathnavi (2,443 couplets) elaborates the Prophetic saying: "whoever recognizes his own self, recognizes God" It was published from Mitar Bilas Press, Lahore. The manuscript copy of his Diwan is to be found in Asiatic Society, Calcutta (No. 270).

Wali translated *Prabodhachandroday* into Persian under the title of *Gulzar-i- Hal* in 1073 A.H. However, before this translation, Nand Das had already translated this drama from Sanskrit into Hindi. In some manuscripts of *Gulzar-i- Hal* it is informed that Bhawani Das, a great scholar of Hindi literature, helped Wali to translate this drama from Hindi into Persian. In another manuscript (Banaras), it has been stated that Wali translated it into Persian from the original in Sanskrit with the help of Bhawani Das.

1244- Sulaiman, 262/81, 1930 Sambat.

1245- do, 261/80, copied in 1283 A.H.

1246- Banaras, Ms. No. P.IX, 9/15.

1247- Haryana, M/610, nast, Bishambar Das, 1870 A.D. ff.145.

- 1248-** H.G. 742.
- 1249-** Idara, 232, nast, 27 Safar, 1st year of `Alamgir, Jivan Pura.
- 1250-** Published from Nawal Kishore Press. It is full of textual errors.
- 1251-** Edited by Dr. Tarachand and Dr. S.A.H. `Abidi, published by Aligarh Muslim University Aligarh, 1961.
- 1252-** Banaras, PIX. 9/16. ff.74.
- 1253-** Patiala, 2425, nast, p.372, first page illustrated. It is named *Bishan Puran* translation of *Vishnu Puran*.
- 1254-** PUL, Shirani, Lahore, 6317/1264, nast.
- 1255-** N.M. Karachi, No. N.M. 1957/15-2, nast, P.77.
- 1256-** PPL, Lahore, No. 87358 21 ج, shik, 2nd Rajab 1116 A.H. ff.51.
- 1257-** PUL, Shirani, Lahore, No. 5157/1/2138, Dina Nath Sahgal, 10th regnal year of Mohd. Shah, 1140 A.H./1728 A.D./1784 Bikrami, Pishawar.
- 1258-** N.M. Karachi, No. N.M. 1971-264, shik, 24th Sha`ban, 5th regnal year of Shah `Alam, Hugli, P.74.
- 1259-** do, No. N.M. 1970-163 A, shik, at the instance of Lala Kanhaiya Lal, 1179 A.H. P.1-153.
- 1260-** PPL, Lahore, No. 873,821 ج, shik, Pishi Rao and Haim Raj Rao Har Singh, 17th Rajab 1180 A.H. ff.117.
- 1261-** PUL, Shirani, Lahore, No. 6306, 16th Ramazan, 1215 A.H.
- 1262-** N.M. Karachi, No. N.M. 1969 – 217/3, nast, Jiwan Mal attached to Ranjit Singh, Pishawar, 22nd Bhadon 1805 Bikrami, P.58-156.
- 1263-** PUL, Shirani, Lahore, No. 3674/653, 1900 B, / 1843 A.D. (1256 A.H.)
- 1264-** Patiala Archives, 610 a, shik, ff.80.
- 1265-** Salar, 3477, shik, Kushal Singh, 25 Sha`ban 1239/25 April 1824, Hyderabad, ff.10.
- 1266-** Patiala Archives, 585, shik, ff.87.
- 1267-** do, M/585, nast, 1887-1947.

- 1268-** Ivanow, Supt-II, III, - 495, nast, ff.40.
- 1269-** NA, Delhi, acquired, 2611, cursive nast, Shaukat Rai Baveja, Bhawalpur, Monday, 23rd Sawan, Samvat, 1919, 7th Safar, 1279 A.H. (4 August, 1862). P.176,
- 1270-** Hakim Mohd. Musa Chishti Amritsari's Library, Railway Road, Lahore, nast, Pandit Jagat Narain, Delhi, 1268 A.H. P.240.
- 1271-** Madrasa-i- Darul Huda, Theri, Khanpur, nast, Mohd. Ibrahim Ahmadi, 1324 A.H., 17th July 1906 A.D. P.87.
- 1272-** PPL, Lahore, No. 873,821 Krishan Wali, nast, ff.54.
- 1273-** Ethe, 1995, nast, 11th Zilhijja, 1166/9th October 1753, ff.98.
- 1274-** do, 1996, nast, ff.72.
- 1275-** Bhupat Rai Baigham rendered it into Hindavi, *Tazkera-i- Gul-i- Ra'na*, P.290.
- 1276-** Kashmir, 2320, nast, ff.303.
- 1277-** do, 1439, nast. ff. 58.
- 1278-** do, 2026, nast. ff. 81.
- 1279-** do, 2341, nast. ff. 73.
- 1280-** do, 2882, nast. ff. 126.
- 1281-** do, 3239, nast. ff. 104.
- 1282-** do, 648, nast. ff. 135.
- 1283-** do, 2933, nast. ff. 82.
- 1284-** do, 2954 nast. ff. 121.
- 1285-** do, 3133, nast. ff. 87.
- 1286-** do, 118, nast. ff. 77.
- 1287-** do, 2111, nast. ff.145.
- 1288-** do, 2039, nast. ff.153.

FARHANG-I- GULZAR-I- HAL : فرهنگ گلزار حال

A glossary of the words occurred in *Gulzar-i- Hal*.

According to the statement of the translator in his preface, the original work was written in Sanskrit by Krishnadas Bhatt and translated by Swami Nand Das into the language of Gowaliar or Bhaka. He made the present version from this language with the assistance of Bhawani Das to whom Bhaka was familiar and completed it in 1073/1662.

1289- H.G. 21/343-347, nast.

1290- Translated into English by J. Taylor, London, 1812, and into German by Gold Stucker, Konigsberg, 1832, and by Hirzel, Zurich, 1845 (Rieu, 1043).

PRABODHA CHANDAR NATAK

پرابود چندر ناک

Bhopat Rai Bairagi pen-named Baigham (d. 1132/1719) was a scholar of Vedant living the life of worldly renouncement and enjoying the reputation of a poet.

1291- Khushgo, *Daftar-i- Duwwum*, P.135.

RELIGION AND MYSTICISM

مذهب و عرفان

ويدها : THE VEDAS

The Vedas are the most ancient literary creation of the Aryan speaking peoples. In their literary forms, they indicate an advance which must have taken centuries to mature. The language, poetic diction, and versification all show a high state of development. Their thought content is highly evolved. The Hindus regard them as sacred, as the source of all their later religious, ethical and philosophical speculations. For them the Veda is not only literally but also in the true sense knowledge-the knowledge that librates and exalts the soul of man, which is the object of all religions.

✓
اتهرويد : ATHARVA-VEDA

Abdul Qadir Badauni began to translate it in 983/1575 A.D. at the instance of Akbar Shah, but he did not complete it. It was completed by Haji Ibrahim Sarhindi. Probably no Ms. or printed copy of it has been traced so far.

1292- *A'in-i- Akbari*, 1st A'in, P.34.

1293- `Abdullah, P.50.

SELECTION FROM RIGVEDA

گزیده سرودهای ریگ ودا

Translated and edited by Dr. Jalali Na'ini, an Iranian Indologist with an introduction by Dr. Tara Chand.

1294- *Nashr-i- Noqreh*, Iran, 3rd edition 1372 Shamsi.

حدايق المعرفة : HADA'IQUL MA'REFAT

Lakshmi Narayan translated Sankaracharya's commentary on the *Brahma Sutras*.

1295- `Abdullah, P.215.

BHUPAL - SASTRA : بهوپل شاسترا

Anonymous, instructions for kings and rulers for right conduct, statesmanship and administration according to Hindu traditions.

1296- Edinburgh University Lib, old and unique Mss.

RAFI'UL KHLAF : رفيع الخلف

Sita Ram of Lucknow was Dara Shukuh's secretary. He translated Kavindracharya's work *Janansara*. This Hindu thinker was highly respected by Shah Jahan and Dara Shukuh.

1297- Tara Chand: Journal of the Ganganath Jha Research Institute, 2 (1944), PP. 7-12.

SHRI MAHAPURAN : شری مہاپوران

Abul Faiz Faizi, the famous noble of Akbar, rendered *Shri Ved-wyas* into Persian.

1298- N. York, 6, nast. 1862 A.D. ff.343, illustrated.

KHAZIN-I- ASRAR : خازن اسرار

Translator not known.

Extracts from Vedas and other Hindu scriptures about the method of life and three stages: *Dharam Grahst* (دھرم گرہست), *Ban Prast* (بان پرست), *Sanyas* (سنیاس).

1299- PPL, Lahore, 6901, shik, ff.52.

1300- H.G. 21/194, shik, ff.242, defective at both ends.

1301- Rieu, Add. 5616, shik, Zilhijjah, 1135/1723, ff.345.

1302- do, Add. 5648, nast, ff.392, prefixed are the glossary of Sanskrit terms.

1303- do, Or. 1121, shik, ff.107, thirty four *Upnishads* extracted from the Dara Shukuh's translation.

VAID SHASTRA : وید شاستر

Shri Mahadevji.

1304- Tonk, 3866/1, nast.

✓
UPANISHAD : اوپنیشد

The Upanishads are the repositories of Vedic teaching and culmination of the process of Vedic thought. The mind, in the Upanisheds, take a sudden flight into the unknown and unfamiliar regions of thought. The amazing thing about them is that so early in the history of human culture, they reached such giddy heights of thinking. The number and the date of composition of Upanishads has been a point of debate among the concerned scholars. Most of the ancient and original Upanishads are of the nature of collections for the instructions to the pupils. These were either directly connected with the ritual and exegesis contained in the Brahmanas or with the fundamental problems of philosophy underlying religion, worship and action. The compilers of these treatises put together in one book heterogeneous material, coming sometimes from different teachers.

✓
SIRR-I- AKBAR : سرّ اکبر

Mohd. Dara Shukuh says in the preface of his translation of Upanishad (*Sirr-i- Akbar*) that in 1050/1641, while in Kashmir, he became the disciple of Mullah Shah. He wrote this translation of the Upanishads or Upankhats of the four Vedas, in 1067/1657 with the assistance of the learned *Pandits* and *Sanyasis* of Banaras. He completed it at Delhi after a labour of six months in the afternoon of Saturday, the 26th of Ramazan, 1067/1657. It is also called *Sirrul Asrar* (سر الاسرار).

1305- Bankipore, 1453, nast, Bahadur Singh, 29th Rabi`ul Awwal, 1246, the twenty fourth regnal year of Mohd. Shah.

1306- Archives, Patiala, M/562, nast, 1787 A.D.

1307- Ivanow, Supt.II,III-482, shik, ff.168.

1308- Asafiya, 126.

1309- do, 127.

1310- ICCR, 294.112 Ved, nast, Rao Nara`in, 1067 A.H. ff.269.

1311- Banaras, R65, Q, nast, 1902 A.H. ff.440.

- 1312-** do, 65,O, nast, 1737 A.D. ff.932.
- 1313-** Jami`a, D73362/2, nast, ff.7 (only a part).
- 1314-** do, D29, nast, 1195 A.H. ff.253.
- 1315-** Published in facsimile by Dr. Karim Najafi, Persian Research Centre, Office of the Cultural Counsellor, IRI, N.Delhi, April, 2010.
- 1316-** Central Library, Bhawalpur, No. 151, Selection, P.38.
- 1317-** PUL, Shirani Collection, Lahore, No. 4338/1285.
- 1318-** do, No. 3510/386, shik,
- 1319-** Mian Jamil Ahmad Sharqपुरi, Sharqपुर, Shaikhupura, scribe Shaikh Qasim
- 1320-** Shah Gardizi Library, Multan, perhaps scribed by the translator.
- 1321-** Ganj Bakhsh, Islamabad, No. 4.61, naskh, 13th century, in 46 *Apankhat*.
- 1322-** H.G. 21/194, Shafi`a, ff. 242, defective at both ends.
- 1323-** Rieu, Add. 5616, shik. Zilhijjah, 1135/1723, ff.345.
- 1324-** do, Add. 5648, nast, ff.3920, prefixed are a glossary of Sanskrit terms.
- 1325-** Tonk, not given, nast, Hira Lal Prab, all four *Beds*, Upankhats.

KITAB-I- UPANKHAT : کتاب اینکھت

Dara Shukuh's translation of Upanishad (سرّ اکبر) is named *Kitab-i- Upankhat*.

- 1326-** Banaras, (?) nast, 1839 A.D. ff.397.
- 1327-** Salar, 3473, nast, Amanullah, ff.424.
- 1328-** do, 3474, nast, Mohd. Nasir of Bhopal for Raja Kishan Singh, 19 Jumad-I, 1232/6 April 1817, Illichpur.
- 1329-** do, 3425, shik, nast, P.188.
- 1330-** With a detailed introduction by Dr. Tarachand and published by S. Mohd. Raza Jalal Na`ini, Kitab Khana-i- Tahori, Tehran, 1978.

SIRR-I- WUJUD : سر وجود

Dara Shukuh completed the translation of Skant in 1050/1141.

1331- PUL, Shirani, Lahore, 4824/791.

BAIDANT SARATAM BILAS : بيدانت ساراتم بلاس

Lala Mansa Ram Khushab.

1332- Kashmir, 165, nast. ff.96

1333- N.M. Karachi, No. N.M. 1972-12, nast, 13th century, P.406.

1334- Madrasatul `Ulum-i- Sharqiyah, Bhakkar, shik, 1105 A.H. P.401.

1335- PUL, Lahore, No. ج294,52, nast, Odey Bhan son of Bharat Chand Khatri, Lahore, Moharram 1110 A.H. ff.320.

1336- PUL, Shirani, Lahore, No. 4879/1859, 1141 A.H./1728 A.D., 11th regnal year of Mohammad Shah.

1337- N.M. Karachi, No. N.M. 1957-928/16, shik, 3rd Moharram, 13th regnal year of Mohammed Shah, (1143 A.H.), P.312.

1338- Sahibzadah Nur Jahanian Lib. Bhawal Nagar, nast. Ghulam Husain Qaderi Naqshbandi, 1145 A.H. P.589, (scribed for Rahmatullah).

1339- N.M., Karachi, N.M. 1957-1052/8, nast. Haider `Ali b. Shaikh Mohd. Mashhadi, Ziqada, 1150 A.H. P.542.

1340- Ganjina-i- Nizamian, Hyderabad (Pak), nast. Mohd b. Zobair Ahmad Hamadani, 1189 A.H. P.613.

1341- N.M. Karachi, N.M. 539/42, nast. P.836.

1342- PPL, Lahore, 294, 520, Dara, shik, Ramazan 1153 A.H., ff.367.

1343- Liyaqat Memorial Lib. Karachi, nast. 6 Ramazan 1207 A.H. P.450.

1344- PUL, Lahore, Azar 8218/487, nast, 1227 A.H. P.343.

1345- do, 8219/497, nast, 1236 A.H. ff.250.

1346- Pir Husamuddin Rashedi Lib. Karachi, nast, 1236 A.H.

- 1347-** Ghulam Mohd. Gothair, Mohd. `Abdul Hai Chishti Lib. Bhawalpur, 149, nast. Kashi
Ram son of Munshi Baili Ram, 27 Chaitr Sammat 1877 Bikrami (1234 A.H.).
- 1348-** H.G. 21/194, Shafi`a, ff. 242, defective at both ends.
- 1349-** PPL, Lahore, 294,52 ح, Dara (2), nast. Mir Madul Ma`i b. Mir Yousofuddin, Monday,
Gharra-i- Ziqa`da, 1300/1883, ff.382.
- 1350-** N.M. Karachi, N.M. 1957-1035/2, shik, P.62 (incomplete in the end).
- 1351-** Sayyed Ramazan Shah Gardezi Lib. Multan, nast. P. 318.
- 1352-** Pir, P474, nast, Ramesh, 9 Jumada-I, 1263 A.H. ff.1-148.
- 1353-** Hamidia, 614, nast, 7 Safar 1202 A.H. ff.476.
- 1354-** Ethe, 1976, nast. Hidayatullah 1196/1782, ff.182.
- 1355-** do, 1977, nast, ff.398.
- 1356-** do, 1978, nast, ff.190.
- 1357-** do, 1979, nast, ff.286.
- 1358-** do, 1980, nast, ff.331.
- 1359-** do, 1981, nast, ff.298.
- 1360-** do, 1982, different hands, ff. 439.
- 1361-** Shibli, 297/06/25, nast, 1067 A.H. ff.141.
- 1362-** do, 297/06/26, nast, 1067 A.H. ff.131.
- 1363-** Kashmir, 2254, nast, ff.457.
- 1364-** do, 496, nast, ff.268.

GUZIDAH-I- UPANISHAD : گزیده اوپنشد

Translated by Raza Zadeh Shafaq, an Iranian scholar.

1365- Shirkat-i- Intesharat-i- `Ilmi-o- Farhangi, Tehran, 2nd edition, 1367.

SEH GANJ : سه گنج

A Persian paraphrase of Prince Mohd. Dara Shukuh's *Sirat-i- Wahdat*, an Arabic adaptation of the Vedas and Puranas on unity of God, by Mirza Nek Akhtar Taimuri Dehlavi.

1366- Salar, 3476, naskh, ff.43.

1367- Pir Mohd. Shah, 1450, nast, Ramesh, 9th Jamadiul Awwal 1263 A.H. (defective at both sides).

1368- Patiala, 1692, nast, Hiranand Lahori, P.49.

1369- Ivanow, 1708, nast, 1210 A.H. ff.285.

TARJUMA-I- UPANKHAT-I- NARASINGH

ترجمة اینکھت نرسنگھ

Anonymous, a Persian paraphrase of the *Narsingh Upanishad* from the collection of Dara Shukuh.

1370- Ivanow, 1714, nast, 1213 A.H. ff.701-719.

YOGA VASHISHTHA : یوگ و شست

It is a monumental work containing about 60,000 verses. These are divided into six books (*prakaranas*) which deal with almost every aspect of philosophy such as the origin, maintenance and dissolution of the world, man and his destiny, renunciation, aspiration for release and liberation. It has been regarded with the Upanishads and the *Bhagavat Gita* as an equally authoritative exposition of the Vedanta doctrine. The philosophy of *Yogavashishtha* is idealistic monism.

The original *Yogavisista* was a very voluminous treatise composed in verse. It was abridged by Gauda Abhinanda, a Brahman Pandit of Kashmir and called it *Laghu Yogavasista* (short *Yogavasista*). It was produced in the ninth century. Still latter Vidyaranya (Madhvacharya) produced in the fourteenth century a shorter version known as the *Yogavasistha – Sara – Sangraha* (the collection of the essence of *Yogavasistha*). There is, besides, an abridgement of 225 stanzas by the name of *Yogavasistha – Sara* (essense of *Yogavasistha*).

First translated into Persian at the instance of Prince Nuruddin Jahangir (in the reign of Akbar) in 1006/1597-98 by Nizam Panipati with the help of Sanskrit knowing Pandits: Pandit Misra Hajipuri and Jagannath Misra Banarsi. It was based on the *Laghu Yogavasistha*. It is accurate and faithful to the original.

1371- Ivanow, 1714, in this copy the translator calls himself Abnandan who presented his version to some Lamarson (?) Sahib Tahawwur Jang.

1372- do, 1699, nast, 1151 A.H. ff.386.

1373- do, 1700, nast, 1090/1679, ff.151.

1374- N. York, 14, nast, 1143-1153/1730-1740, ff. 319.

1375- H.G. 438-439, nast.

JOGA VASHISHTHA : جوگ وشست

Prince Dara Shukuh did not approve the translation by Nizam Panipati. He ordered a fresh translation. The name of the translator appointed by Dara Shukuh is not given in the translation, but there are indications in the text pointing to Baba Wali Ram as the likely translator. This translation is a revised version of the earlier one and contains only one fifth of the matter of the orginal work. The Sanskrit book is in verse but the Persian translation is in prose. It was translated in 1066/1655-56.

In the introduction of this translation it has been stated that Prince Dara Shukuh once saw Vasishtha and Ramachandra in his dream. In the dream Vasishtha told Ramachandra to embrace the prince. He also handed him sweets to feed him with his own hands. After waking up the Prince decided to get the book translated afresh.

Probably it was Wali Ram or Habibullah, as found in many manuscripts, who translated this work for Dara Shukuh.

1376- Ethe, 2927, here the name of the translator is given as Habibullah.

1377- Edited by Dr. Tara Chand and Dr. S.A.H. `Abidi and published by Aligarh Muslim University, 1968.

1378- Printed from Kanpur 1883 A.D.

1379- The same has been translated into Urdu by Maulavi Abul Hasan Faridabadi under the name of *Minhajus Salikin*, Nawal Kishore Press, April, 1907.

1380- Ethe. 1972.

1381- Kashmir, 177, nast, ff.164 (a selection).

1382- University Collection, AMU, 53 Persian, nast. ff.245.

TARJUMA-I- JOG BASHIST : ترجمه جوگ بشست :

By Habibullah. It is the same as above.

- 1383-** Jami`a, C329/1, nast. 1898 A.D. ff.67.
- 1384-** N.A. Delhi, acquired, 237, nast, P.244.
- 1385-** Buhar, 106, ta`liq, ff.416.
- 1386-** do, 107, ta`liq, ff. 407.
- 1387-** A.T.U, Karachi, 153 ق ف, nast, Sukh Nath or Sukhanand in Bihar, during Aurangzeb's reign, P. 253.
- 1388-** Ganj Bakhsh, 1490, nast, Hardayal popularly known Sehengal, Pishawar, 28 Ziqq`da, 22nd year of Mohd. Shah.
- 1389-** N.M., Karachi, N.M. 520/105, nast. P.172 (incomplete from both ends).
- 1390-** do, N.M. 1977-912/17, shik, P.220 (incomplete in the end).
- 1391-** A.T.U, Karachi, 58 ق ف, nast, Daulat Rai, 25 Ziqq`da, 1200 A.H. P.124.
- 1392-** N.M. Karachi, N.M. 1976-20, nast, Haqiqat Rai son of `Amal Rai Mirani, 19 Moharram, 1211 A.H. P.34.
- 1393-** do, N.M. 1957-1076, nast, (Hira) La`l, 1220 or 1224 A.H. Moradabad, P.257.
- 1394-** A.TU, Karachi, ق ف52, nast, Rai Saiwak Ram b. Rai Sukh Raj, 15 Shawwal, 1233 to 22 Moharram 1233 A.H., P.25, copied from a Ms. scribed on 28 Shawwal 1161 A.H.
- 1395-** do, ق ف 54, Piyara... Mohkam Singh, Rohtak, 1239 A.H. Akbarabad, P.376 (incomplete in the beginning).
- 1396-** Ghulam Mohd. Gothwi, Mohd. `Abdul Hai Chishti Library, 150, nast, Kashi Ram Manocha, 15 March / 28 Phagun, 1971 A.D. (1335 A.H.), P.152.

KASHFUL LUGHAT-I- KULLIYAT-I- JOG BASHIST

كشف اللغات كليات جوگ بشست

Mir Abul Qasim Findaraski (d. 1050/1610-11) son of Mirza Beg son of Mirza Sadruddin Musavi had been one of the great philosophers of Iran and a contemporary of Shah `Abbas (958-1038/1578-1629) and Shah Safi (1038-1052/1629-1642). Besides philosophical works, he has also left lyrical poetry. He has prepared this glossary.

1397- Banaras, R-635, nast, 1817 A.D. ff.103.

JOG VASHIST : جوگ وشست

Abul Fazl b. Shaikh Mubarak Nagori, the famous minister of Akbar.

1398- H.G., 50/283, nast, ff.215.

SHARIQUL MA'REFAT : شارق المعرفة

By Faizi on Vedanta philosophy based on Sanskrit sources like *Yoga Vashishtha*, the *Bhagawad Purana* etc.

1399- Ethe, 1975, nast, 66. 1-28.

1400- Combridge, 35 (i) nast.

ATWAR DAR HALL-I- ASRAR : اطوار در حل اسرار

A condenced translation of *Jog Bashist* based on the *Yogavasishta - Sara* by Sufi Sharif Khub Jahani, an intellectual of Jahangir's time (1014-1068) who dedicated it to the same ruler. It contains 10 chapters called *Tur*.

1401- Salar, 3470, nast, ff.13 (selections from *Jog Bashist*).

1402- N.M. Karachi, N.M. 416-B, nast, shik, 12th century, P.44.

1403- do, N.M. B1973-161, nast, 1189, P.44.

1404- Ganj Bakhsh, 4830, nast, 12-13 century, P.81-95.

1405- PPL, Lahore, Vol.5, 294, Tuesday 25th Ramazan 1231 A.H. ff.61.

1406- do, Vol.V, 294, Tuesday 25th Ramazan 1231 A.H. ff.91.

1407- PUL, Shirani, Lahore, 5112/2100/1, Dhalu Ram Kakkar, Multan, 14th Puh 1905 b / 1848.

1408- do, 5105/2092/4, Bhawani Prashad 1855 A.D. Lahore.

RISALAH-I- ATWAR : رساله اطوار

Dialogue between Vashist and Ram Chandra by `Abdur Rahman b. `Abdur Rasul
`Abbasi Khairabadi.

1409- Idara, 238, nast, ff.119 (incomplete)

1410- Nadva, 118, nast, Mohd. Shah's reign. P.275.

RASHK-I- BAHISHT : رشک بهشت

Makhkhan Lal Tamanna

1411- Rampur, 2777, nast, 1240 A.H. in the life time of the translator.

1412- Ethe, vol.1, P.1590.

JOG BASHIST : جوگ بهشت

Formaly / Nermalı completed it in 1556-1606 A.D.

1413- PPL, Lahore, 294-5, Jogfar, nast, Kamaluddin.

MUFARREHUL QULUB : مفرح القلوب

Muftiul Mulk Tajuddin, Tajul Ma`ali, Tajuddin b. Mu`inuddin Maleki translated for
Malikush Sharq wal Gharb Nasiruddin.

1414- Patiala, 1686, nast, P.318.

1415- Tehran University Library, Iran, MS. No. 246/252.

1416- Darul `Uloom, 986/50, nast, ff.70.

1417- Tus Library, Meshhad, Iran, MS. No. 399.

1418- Ethe, 1983, nast, ff. 123.

1419- do, 1984, nast, ff. 143.

1420- do, 1985, nast, ff.93.

1421- do, 1986, nast, Sayyed Makhdum Husaini son of Sayyed Shah Hasan, a descendent of
Sayyed Mohd. Husaini Gisudraz, Shawwal 1261/1806-07, ff. 49, abridgement.

1422- N.M., Karachi, N.M. 1969-214, nast, 12th century, P.258.

TARJUMA-I- JOG BASHIST : ترجمه جوگ بشست :

Translators not known.

- 1423-** N.M., Karachi, N.M. 528/80, nast, 12th century, P.138. incomplete from both ends.
- 1424-** Haryana, M/907, nast, 1916 A.D. ff.148.
- 1425-** do, M/535, nast, ff.87.
- 1426-** Nadva 53, nast, 13th year of Shah `Alam, P.288.
- 1427-** Lucknow, 180. 406 VI8J.
- 1428-** N.M., Delhi, 56.31-1A, nast, ff.304.
- 1429-** do, 56.31-1B, nast, ff.223.
- 1430-** Kashmir, 3000, nast, ff.272.
- 1431-** do, 2320, nast, ff.303.
- 1432-** do, 1907, nast, ff.140.
- 1433-** do, 2860, nast, ff.133.
- 1434-** do, 1438, nast, ff.116.
- 1435-** do, 815, nast, ff.289.
- 1436-** do, 940, nast, ff.158.
- 1437-** do, 1816, nast, ff.245.
- 1438-** Etne, 1971, nast, ff. 232.
- 1439-** do, 1972, nast, 15th Zulhijja 1154/21 February 1742, ff. 115, made under the auspices of Dara Shukuh.
- 1440-** do, 1973, nast, made under the superintendence of Motiram Pandit, 3rd Ramazan 1196 A.H./12 August 1782, ff.213.
- 1441-** do, 1974, nast, ff. 33-147.
- 1442-** Rieu, Add. 5644, nast, ff.513, (translated from an abridgement by Pandit Anandan Kashmiri).
- 1443-** do, 5637, nast, Rabi`-I, the 26th year (of Shah Alam), Fasli 1102 A.H. (1784 A.D.).
- 1444-** do, Add. 7030, ff. 45 (Vol-I).
- 1445-** do, Add. 7031, ff. 24 (Vol-II).
- 1446-** Tonk, 2336/2, nast.
- 1447-** do, 2852, nast.

RAMCHAND : رامچند

Conversations on mystical topics, with stories on the same topic between Bashist Ragh and Ramchand. Only one topic is found. Istat Pargran comes to an end "استت برگرن تمام شد".

1448- Ganj Bakhsh, 5426, nast, 13th century P.58-263.

MAJMA`UL BAHRAIN : جمع البحرين

This monumental work of Dara Shukuh (The mingling of the two oceans) compares Vedantic ideas with Sufi doctrines. Dara Shukuh gives in this treatise the technical terms of Hindu pantheism and their equivalents in Sufi phraseology. It was composed in 1065/1654-55. The two oceans are Hinduism and Islam. An attempt is made in this work to prove that Hindu and Muslim notions are alike, giving equivalent words in both systems.

1449- Bankipore, XVI, 1452.

1450- Asafiya, I, P.474.

1451- PUL, Shirani, Lahore, 3625/613, nast, Mobarak b. Ne'mat b. Husain Khan Thanesari, 1005 A.H. / 1596 A.D..

1452- Mohd. Shafi` collection, Lahore, 334/18 (1), shik, Lutfullah Husaini Tarmizi, 1065/1655, P.49.

1453- Ganj Bakhsh, Islamabad, 910, shik, P.54.

1454- Wali Ahmad Bilgrami Lib. Sharafabad, Karachi, 63, nast, Mohd. Mo'azzam Kanbo, 1109 A.H. ff.191b-203 b.

1455- Ganjina-i- Ziaul `Uloom, Sarmidani, Shaikhupura, nast, shik, Sunday 16 Ramazan 1127 A.H. Banaras, ff.32.

1456- PUL, Azar, Lahore, 8194/24T, nast, Hakim Buddhan Khan, 1182 A.H. P.99.

1457- Hashemi Lib. Naushehra, Shaikhupura, nast, `Ibadat b. Sa'adat Dehlavi Lahori, 19 Sha`ban, 1187 A.H. P.50.

1458- Jami`a Faizul `Uloom, Naruwal, Siyalkot, 145 ق, nast, Karamatullah, 1191 A.H. P.45.

1459- Kitab Khana-i- Naushahia, Sahanpal, Gujarat, nast, P.26.

- 1460-** Maulana Qudratullah Lib., Bhalwal, Sargodha, nast. Zakaria b. Maulavi Jahangir b. `Abdul Hakim, 11 Ramazan, P. 78.
- 1461-** N.M. Karachi. NM, 1961-941, nast. Mulla `Umar Chishti, attendant of Astana-i- Mir Ghulam Husain Ahmad, 1216 A.H., ff.14.
- 1462-** Public Lib, Khairpur, 297/6 Dar, nast, Ghulam Husain Khan Bahadur alias Mian Khan son of Mohd. Nasir Khan brother of Shamshirul Molk Qadir Khan, Thursday, 27 Sha`ban 1233 A.H. P.54.
- 1463-** Jami`a-i- Zuhurul `Uloom Akbariya Sa`idiya, Okara, Punjab, nast, Mohd. `Azim Nur Qaderi Basirpuri (d. 1260 A.H.), P.25.
- 1464-** PUL, Shirani, Lahore, 5105/2/2093, Pandit Har Narain, 1855 A.D. (1272 A.H.), Lahore.
- 1465-** Dr. Wahid Qureshi Lib, Lahore, nast, 1277 A.H. P.37.
- 1466-** PUL, Shirani, 6190/14, Allah Din, 21 Rajab 1281 A.H. / 20 December 1864 A.D.
- 1467-** Ustad `Abdul Karim Qila`dari Lib, Qila`dar, Gujarat, nast, P.32.
- 1468-** NM, Karachi, NM 415, nast. Sayyed Habib Raza, 1300 A.H. P.28.
- 1469-** do. NM, 1961-929, nast, ff.29.
- 1470-** PPL. Lahore, 297,474, Dara, nast, ff.16.
- 1471-** Kitab Khana-i- Naushahiya Lib. Sahanpal, Gujarat, nast. Sayyed Bashir Ahmad Basharat Naushahi Sahanpal, 3 Rajab 1355 A.H. P.36.
- 1472-** do, nast. Sayyed Sharif Ahmad Sharafat Naushahi, 1356 A.H. P.70.
- 1473-** Faqir Sayyed Mughithuddin Lib. Lahore, shik, nast, ff.26.
- 1474-** PUL, Shirani, Lahore, 6379/8.
- 1475-** PUL, Azar, Lahore, 24 T.
- 1476-** M. Mahfuzul Haq edited the text and translated it into English, published from Calcutta, 1929.
- 1477-** Rieu, Add. 16, 824, nast. Zilhijja, 1215/1801, ff.255-266.
- 1478-** A Sanskrit version entitled *Samudra Sangam* is published with appendices and notes by Dr. J.B. Chaudhari in Pracyavani, Vol.1, Jan-June 1948.
- 1479-** Marshal, P.127.
- 1480-** It has also been translated into Latin and German. Story P.995.

SAWAL-O- JAWAB-I- LA'L DAS-O- DARA SHUKUH

سوال و جواب لعل داس و دارا شکوه

Conversation between Baba Lal Das and Prince Dara Shukuh on the doctrine of Hindu *Faqirs* in the form of questions and answers. According to the preface, the dialogue, originally in Hindi, was translated into Persian by Chandar Bhan Brahman who belonged to Lahore and composed Persian poetry with the pen name Barahman (d. 1068/1657). After serving as secretary to various provincial governors and nobles, he finally rose to the position of Emperor's secretary. Shahjahan trusted him and Dara Shukuh admired his competence. His *Diwan*, *Chahar Chaman* and *Munshi`at* are celebrated works in Persian.

1481- Bankipore, 1454, shik, 24th Safar, the 12th regnal year of Mohd. Shah, ff.19.

1482- do, 2267.

1483- Asafiya, I, P.444.

1484- Marshal, P.127.

NADIRUN NEKAT : MAKHZAN-I- NEKAT

نادر النکات : مخزن نکات

Gulab Rai son of Bhavani Das son of Malik Sa'in Das Khatri Lahori, contemporary to Dara Shukuh (d. 1069 A.H./1659 A.D.) translated a dialogue between Dara Shukuh with Baba Lal Dayal in Lahore about mysticism. It is said to be the same as above mentioned work.

1485- PUL, Shirani, Lahore, No. 3662/641.

1486- do, No. 4129/1077.

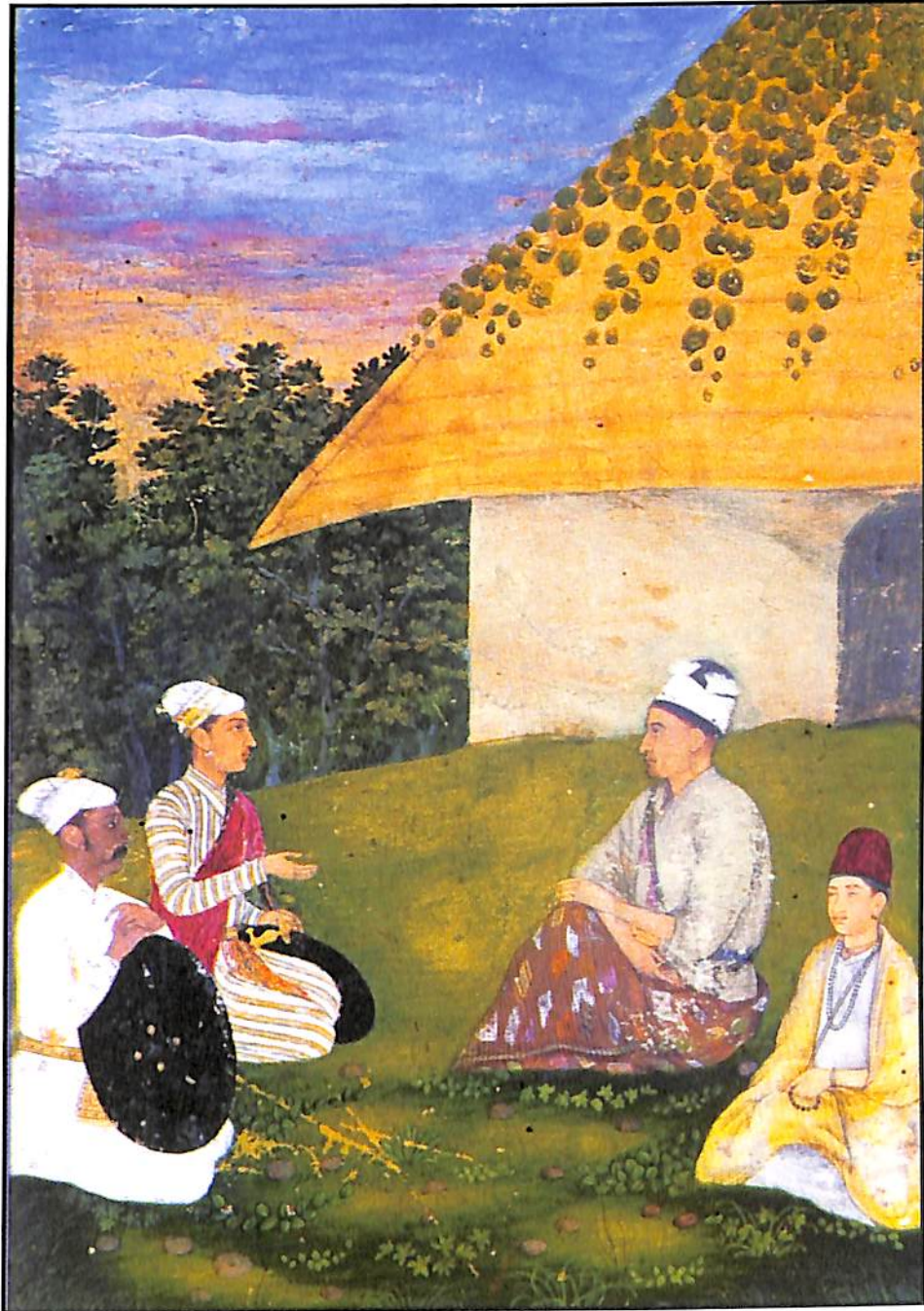
1487- Museum, Pishawar, (*Pakistan Mein Farsi Adab*).

1488- Jawahar, 297,7/12, nast, 1140 A.H.

1489- Subhan, P.14.

1490- Rieu, II, 841 b.

1491- Published from Delhi 1885.



The yogi Baba Lal Das Vairagi instructs Prince Dara Shikoh. Mughal, (Raza)

رساله حق نما : RISALAH-I- HAQ NUMA

Dara Shukuh. It is on some mystical topics.

1492- Idara, 35, nast, Zamarrud Raqam, 5 Rajab, 1222 A.H. ff.18.

1493- Pir, 525, naskh, ff.170-199.

بحر الحيات : BHRUL HAYAT

Amrit Kund (Anbrata Kunda : انبرت کند) by Kama or Kanama of Kamrup, was first translated into Arabic under the title of *Hauzul Hayat*. Shaikh Mohd. Ghauth of Gwalior (d. 970/1562) a celebrated Sufi of his time, translated it into Persian under the title of *Bahrul Hayat*. It is a treatise on the theory and practice of mysticism, divided into 65 *babs* dealing with almost every aspect of Sufi doctrine. The religious and philosophical beliefs of the Hindus are discussed in this treatise. Ghauth Gwaliari came to Agra in 966/1538 and was treated with high regard by Emperor Akbar. Some sources state that Humayun was a faithful follower of the author.

1494- H.G. 21/112, nast, Ghulam Hasan son of Sultan Mohammad Israili, 1156/1743.

1495- do, 76. 521.

1496- Pir, P142, naskh, ff.168.

1497- Salar, 3478, nast, S. Mohib `Ali Husaini, 13 Rabi`-II, 1230 / 25 March 1815, ff.66.

1498- Chishtiya, 273, nast, ff.11.

1499- Ch. B. 16, nast, possibly 1600-4 at Allahabad, ff.64.

1500- Pir,1218, naskh, ff.168.

1501- do, 1222, nast, ff.32.

1502- Ethe, 2002, nast, ff.82.

1503- Madras, D1036, nast, 1953 A.D. ff.87.

1504- Rieu, 5651, shik, 4th year of `Alamgir, (1170 A.H./1757 A.D.) ff.36. (second chapter of *Bahrul Hayat*).

1505- Bankipore, XVI, 1383.

1506- It has been published from India.

رساله ای درباره یوگا : A TREATISE ON YOGA :

Anonymous,

Incomplete treatise on Yogic exercises containing Hindi and Sanskrit terminology for the attainment of contentment and tranquility, May be an extract from *Bahrul Hayat*.

1507- Banaras, 3, nast, ff.12.

بهگت مالا : BHAGAT MALA :

Naubat Rai of Soni, of Sohni cast from Khushab lived in Ghaznin in 1093 or 1094 or 1113 / 1682-1683, or 1701-2. Wrote this work on Hindu mysticism, beliefs and teachings of 37 Hindu and Muslim mystics: Gosain Ram Nand, Jaidbu Brahman, Nam Dev, Kabir, Piya, Bazid Afghan, Tilochan, Dhannan Dehqan, Sina Hajjan, Rudus, Sadhna, Baba Nanak, Kirman Bai, Sur Sagar, Surdas, Madan Mohan, Tulsi Das, Jhajju, Kanha, Bhagwan, Miran Bai, Narsi, Madho, Dadu Naddaf, Para, Baba Lal, Maluk, Kawal, Bhawal, Dev Raj, Har Milap, Jalhan, Banwali Das better known as Wali Ram, (secretary to Dara Shukuh) Sothra, Ibrahim Kalal, Kamal-o- Jamal, Ranga Banga.

1508- NM, Karachi, NM. 1959-418, nast.

1509- PUL, Shirani, Lahore, 4127/1075, 1239/1824.

1510- do, 4300/1247, Sada Sukh Pandit Kashmiri and his son Kanhayya Lal, 1242.

1511- do, 4135/1083.

1512- do, 4299/1246.

1513- do, 3282/277.

بهگت مالا : BHAGAT MALA :

Anonymous

1514- Haryana, M/975, nast, ff.123.

1515- Kashmir, 759, nast, ff.32.

JALWA-I- ZAT : BHAGAT MALA

جلوة ذات : بهگت مالا

Rai Amanat Rai Amanat of Delhi (1145/1732-33). It is in verse form.

1516- N.M. Karachi, NM, 1962-67, nast, 1224 A.H.

1517- PUL, Lahore, 821 Pi vi 176, nast.

BHAGAT MALA : PRAN BILAS

بهگت مالا : پران بلاس

Pran Chand.

1518- Monzavi, P. 2140.

BHAGAT SAGAR : بهگت ساگر

Rai Hit Ram Kayesth Saksena Shahjahanabadi son of Ram Prashads son of Rai Holas Rai was attached to Samsamuddaulah Bahadur son of Sikandar Jah Bahadur of Deccan. He also served Raja Chandu Lal Shadan (d. 1261/1845) Prime Minister of the Asaf Jahis. It is the translation of *Pothi Sri Hari*.

1519- ATU, Karachi, ق ف 1857, nast, PUL.

BHAGAT MALA : بهگت مالا

Naunit Ram. It contains in prose short notices on some important saints like Gosain. Ram Nand, Kabir, Nam Dev, Pipa, Bazid and others.

1520- N.A. acquired, Delhi, 1867, nast, P.201, Monday, the 28th Bhadun, Samvat 1872 /1230 A.H. (16 September 1815).

BHAGAT MALA : بهگت مالا

By Lachchmi Ram. It contains in verse brief notices on the life and works of great saints such as Guru Nanak, Kabir, Dadu, Ravi Das, Nam Dev, Miran, Bazid and others. Poems in praise of Lord Krishna, Valmiki and Prophet Yunus are also found in it. Completed in 1524 Bikrami.

1521- N.A. acquired, Delhi, 1866, nast, Bishan Das. 30 Sawan, Samvat 1872 / 4 September 1815. P.80.

1522- PUL, Lahore, 896, difective in the beginning.

BHAGAT MALA : بهگت مالا

Munshi Naththan Lal Behjat.

1523- `Abdullah, P.187.

TAMBIHUL GHAFELIN : تنبيه الغافلين

Sada Sukh Niyaz gives an account of the sects and tribes of the Hindus. He held the office of *Sarrishtahdar* in the district of Agra in the time of Najaf Khan. He was acquainted with his contemporary poets like Sauda, Mir Taqi Mir, Qatil and Khwja Mir Dard.

1524- Rieu, Or. 2029, nast, about 1850 A.D. ff.303.

RIYAZUL MAZAHIB : رياض المذاهب

An account of the casts and sects of the Hindus by Mathuranath Brahman of Malva. It was written in 1228 / 1812 at the request of Mr. John Glyn, then registrar of Banaras.

1525- Rieu, Add. 24, 035, nast, about 1812 A.D. ff. 53.

HAFT TAMASHA : هفت تماشا

Mirza Mohd. Hasan Qatil, born in a Khatri family and settled in Faizabad, was converted to Islam by Mirza Baqar Shahid Isfahani in his 18th year. His first name was Davali Singh. His poetical talent ingratiated him with the Nawwab Sa'adat 'Ali of Oudh. He died in Lucknow in 1233 / 1817 " هفت تماشا " was written during the said Nawwab's time at the request of Mirza Mohd. Husain Karbalai in 1228/1815. in which various Indian casts are described. This is a collection of the author's memoirs giving the contemporary social picture.

1526- Rieu, Or. 476, shik, Rajab, 1266 A.H. (1850 A.D.). ff. 98.

1527- Sprenger, PP. 170, 535.

1528- Marshal, P.397

TASHRIHUL AQWAM : تشریح الاقوام

Colonel James Skinner, born in India in 1778, was the son of a Scotch officer in the company's service and a Rajput mother. He died at Hansi in 1841. He drew his materials on Hindu casts chiefly from Sanskrit sources. The work was completed in August 1825 in the cantonment of Hansi and dedicated to General Sir John Malcolm.

1529- Rieu, Add. 27, 255, nast, 1825 A.D. ff. 462.

1530- do, Or. 2008, nast. July 1836 ff.145.

TARJUMA-I- MITACHHAR : ترجمه مت اچهر

Anonymous

A Persian translation of the well known Sanskrit work on Hindu law and ethics called *Mitakshra*. This version must have been made before 1142 / 1729 (the 12th year of Mohd. Shah's reign).It is divided into three books.

1531- Ivanow, 1710, nast, Pratap Roy, Shahjahanabad, ff. 169.

1532- Tonk, 3651, nast, *Tarjuma-i- Mitakshar*.

TARJUMA-I- MITACHHAR : ترجمه مت اچهر

Lal Bihari, a civil retainer in the service of one Allah Wardi Khan, a dignitary of the court of Aurangzib, translated this work into Persian from Sanskrit in 1068/1657. It was translated with the help of Pandit Vijnanesvara's *Mitakshara*, a commentary on *Yajnavalkya Smriti*.

1533- Marshal. P.270.

1534- Ivanow, 1710.

1535- Jami`a, A/95, nast, Sayyed Kalamuddin Shah Qaderi, Rabi`-I, 1263 A.H. ff. 45.

1536- Archaeological Survey of India Annual Report, 1929-30, P. 228-232.

CHHATR MAHATAM : چھتر مہاتم

Karan Singh

1537- Bodliean, 1959.

1538- do, 1962.

ON HINDU LAW : درباة قوانين ہندوها

Anonymous

A code of Hindu laws compiled from Sanskrit sources with a preface by Zainuddin `Ali Rasai.

1539- Rieu, Add. 5646, ff.211.

1540- An English translation of this work has been published under the title of "Code of Gentoo Laws, from a Persian translation, made from the original written in the Shanscrit Language by N.B. Halhed", London, 1776.

TARJUMA-I- SAWAL-O- JAWAB-I- MACHANDRA-O- GORAKH

ترجمة سوال و جواب مچندر و گورکھ

A dialogue between a Guru called Goraksha and his disciple on deliverance from the bonds of this perishable world.

1541- Rieu, 5651, shik, Kharab Singh, ff. 40-47.

SAWAL-O- JAWAB-I- SHRI KRISHNA BA MAHADEV

سوال و جواب شری کرشن با مهادیو

Anonymous

1542- N.M. Karachi, N.M. 1969-276/5, nast, Jiwan Mal, employ of Ranjit Singh, Pabi Pishawar, 26 Bhadon, 1895 Bikrami, (1258 A.H.). P. 160-172.

MAHATAM IKADSHI : مهاتم اکادشی

Anonymous. Probably translation of *Urana*, about special ritual of the eleventh day of every month. It is in a dialogue form between Krishna and Arjun on the importance of *Ikadashi* in the Hindu mythology.

1543- Rieu, Or 1863, nast, Jumada-I, 1234/Samvat 1876 (1810 A.D.).

1544- N.M. Karachi, No. N.M. 1957-105, nast, 13th century, P.66.

1545- Banaras, Q 2; 433, nast, 1832 A.D. ff. 84.

1546- PUL, Shirani, Lahore, No. 3406/401/1.

1547- do, No. 4815/1795/3.

1548- Kashmir, 1270, 3019, nast.

TARJUMA-I- GIYAN MALA : ترجمة گیان مالا

Anonymous. A Persian version of a Sanskrit work, probably called *Janana Mala*, containing a dialoge of Krishna.

1549- Ivanow, 1714, nast, 1213 A.H. ff. 680-699.

ANWAR DAR KASHFUL ASRAR

انوار در كشف الاسرار

By Sufi Sharif. A Persian version of *Aman Mahashar Sambad / Har Har Sambad* dealing with the questions by Parbati and answer by Mahadev regarding the creation of the universe and other mystic topics.

1550- H.G. 21/343-347, nast, ff. 39 b – 52 b.

AJA'IBUL AFKAR : عجائب الافكار

By Sufi Sharif, about some secret facts, based on a dialogue between Arjun and Krishna in Hindavi named *Gita Sara*.

1551- Karachi, Sharafabad, No. 63, Wali Ahmad Bilgrami, 12th century.

MOKALEMA-I- SRI MAHADEV-O- MATA PARBATI

مکالمه شری مهادیو و ماتا پاربتی

'Abdur Rahman b. 'Abdur Rasul 'Abbasi on Hindu mysticism.

1552- Idara, 234, nast, P.11.

1553- do, 236, nast, P.12.

ATMAN SHATYA : KASHFUL ANWAR

اتمان شتیا : كشف الانوار

'Abdur Rahman b. 'Abdur Rasul 'Abbasi. It is a diologue between Mahadev and Parbati.

1554- Idara, 237, nast, 14 Rabi-II, 1st year of Aurangzib, ff.10.

1555- Kashmir, 2320 (i), nast, Sudershan Pandit, 11 Rajab, 5th year of 'Alamgir-II, ff.15.

1556- do, 1191 nast, H.7 (a portion)

SATYARTH PARAKASH (THIRD BILAS)

ستيارتو پرکاش (سويم بلاس)

By Swami Daya Nand. Translation of the third chapter of *Satyarth* by Bishchar Das.

1557- Archives, Patiala, nast, ff.102.

1558- Haryana, M/612, nast, ff.50.

TARJUMA-I- KITAB-I- BASANT RAJ

ترجمة کتاب بسنت راج

Kanhaiya Lal translated this work by Basant Raj. It is in simple Persian prose, containing interpretations and significance of coming across with different birds and animals.

1559- Banaras, O15,6, nast, 1866 A.D. ff.136.

DASTAN-I- ASTAV KAR-WA- RAJA JANG

داستان استاوکر و راجه جنگ

Perhaps the same as *Bhagawat*. Some one named Zaka translated it in 1166/1752-53 at the instance of his teacher Ram Chandr Gir popularly known as Maharaj. Preface in verse and the rest in prose. Stories related to Astau kar wa Raja Jang in dialogue form, probably taken from *Bhagavat*.

1560- N.M., Karachi, N.M. 1969-217/2, nast, Jiwan Mal resident of Pabi near Pishawar. 1894 Bikrami (1249-50 A.H.).

داستان اجهول : DASTAN-I- AMJHOL

Anonymous

"حکایت مبنی در جواب و سؤال با The following headings are found
"پر اشر وادیت وجد برهته" A story of a Brahman with his wife regarding acquiring
"دریافت سروب" and "مکنت".

1561- N.M. Karachi, 820/213, nast, 12th century. It begins from *fasl* 25 as follows.

"در خشم گرفتن اندر و باریدن باران های بسیار، تا فصل
،66

"در واهمه افتادن نار و منشیر از زنان سری کرشن جیو و
رسیدن به دوارکا برای تفحص احوال ایشان در هر خانه".

1562- N.M. Karachi, 1960-1, nast, 13th century incomplete from both ends.

کرم بپاک پوتھی : KARM BEPAK POTHİ

Religious stories on the philosophy of action from the Hindu view-point, in prose by an unknown author.

1563- Banaras, Q293, nast, 1829 A.D. ff.43.

کرم بیاک : KARAM BIYAK

Dialogue between Bharat and Bharak Rishi about the reward of good and bad deeds after death and the treatment of some deseases caused due to sins by an anonymous writer.

1564- PUL, Shirani, Lahore, 5732/2413/3, 13th century.

1565- Hardayal, R 15, nast, Atma Ram Khatri, 1210/1853, ff.18, worm eaten (*Sri Ganesh Atma*)

1566- Jami`a, C-329/2, nast, 1899 A.D. ff.30, in verse.

1567- PUL, Shirani, Lahore, 5657/2338.

SHIV PURAN : شیو پران

Kishan Singh Nishat, (alive in 1157/1744) son of Pran Nath Khatri written in about 1100 A.H. It is divided like the Sanskrit version into seventy four Adhyayas

1568- Hardayal, Shik, ff. 192, worm eaten.

1569- Patiala, 1684, shik, P.174.

1570- Banaras, Q23: 2291, nast, 1841-42 A.D. ff.236.

1571- A.T.U, Karachi, 56 QFI, nast, 12th century, P.370.

1572- Kashmir, 1000, nast, H.68.

1573- Tonk, 2648, nast.

1574- do, 2933, shik.

VISHNU PURAN : وشنو پوران

Anonymous.

A Persian translation of *Vishnu Puran* or dialogue between Parasara and Maitriya.

1575- Banaras, Q22: 222, nast, ff.258.

1576- Lahore Museum, 159/91, incomplete from both ends, nothing is known about it except that it is a translation from Sanskrit.

1577- PPL, Lahore, No. 873, 821 J, Vaish, Krishan Wali, shik, 1247 A.H. ff.19.

POTHI ALAK TAT : پوٹی الک تات

Anonymous.

1578- H.G. 50/170, nast, ff. 56.

RISALA-I- DAM : رساله دم

A Persian version of questions by Parbati and answers by Mahadev.

1579- H.G. 50/412, nast, Sayyid Muhammad Rafi' Haidari Husaini Mashhadi, 1153/1740 at Akbarabad. ff. 7.

KAM DINI MAKA : کام دینی مکا

Anonymous. Originally narrated by Kamak Dev resident of Kamru Dip in Hindi language. Persian translator not known. It is about " (دم) علم انفاس ". The translator states: The readers should not consider it baseles and ignore it. It is in seven *fasls*.

1580- N.M. Karachi, 1957-1060/18-1, nast, 12th century, P.1-7.

`ILM-I- `ALAM-I- ULVIYAT : علم عالم علویات

The anonymous author says that it is on " در شمار دم بر آمدن و رفتن " (breathing).

1581- Vidya, 101, nast.

PAS-I- ANFAS : پاس انفاس

By Sufi Sharif. A Persian version of *Kurakh* on the description of conversation which took place between Machhandar and Kurakh.

1582- H.G. 21/343-347, nast, ff. 52 b – 65 a.

GUFTAR-I- DAK : گفتار دک

Anonymous.

In the preface: in old days there was a Brahman named Dak, who responded to the queries of his wife Bhadli about rain and its consequences.

1583- PPL, Lahore, د س, 551,5, nast, mid 13th century, ff. 12.

BISHAN PANDIT : ATMA DARSE-O- BASKRAN

بشن پندت : آتمه درسه و باسکرن

Anonymous. A philosophical and mystical conversation between Atam Darsi and Baskran dervied from some Sanskrit text.

1584- Ganj Bakhsh, Islamabad, 1490, nast, P.460-484.

BISHAN PURAN : WISHNA PURAN : MAHA BISHNU PURAN

بشن پوران : وشنا پوران : مها بشنو پوران

Anonymous. Describing philosophical, religious and ethical points in the course of stories narrated by Parashan to his discipal Mitra.

- 1585-** Muslim Majlis, Maktaba Khawar, Lahore, nast, 12th century A.H.
1586- Ganj Bakhsh, Islamabad, 3920, nast, shik, 12th century.
1587- do, 8021, nast.
1588- PPL, Lahore, 873, 821 ج , nast. (*Maha Bishnu Puran*).
1589- do, 873, 821 ج, shik, 27 June 1856.
1590- N.M, Karachi, N.M. 1970-164, nast. 13th century.
1591- Pir Husamuddin Lib. Karachi, 239, shik,
1592- N.M, Karachi, N.M. 1962-51, nast, Madho Das alias Tota Brahman Kashmiri, Kashmir, 1240 A.H. (incomplete in the beginning).
1593- N.M, Karachi, N.M. 1969-230, shik, 1250 A.H. Lucknow.
1594- Hardayal, 17, nast, ff.41.
1595- do, 17, shik, ff.32, incomplete from the beginning.
1596- Kashmir, 647, nast, ff.209.
1597- do, 823, nast, 21 Magh, 1922 Bik. / 1884 A.D. ff.250.
1598- do, 1269, nast, Dev Ram, Katak, 1967 Bik / 1910 A.D. ff.83.
1599- do, 1450 nast, Anand Ram, 2nd Sawan 1955 Bik. / 1898 A.D. ff.158.
1600- do, 1523 nast, Kundus Bhat son of Lassa Bhat, 27 Jaith 1968 Bik / 1910 A.D. ff.238.
1601- do, 1808 nast, Balak Ram Raina, Jaith 1960 Bik. / 1903 A.D. ff.194.
1602- do, 2200, nast, ff.439.
1603- do, 2346 nast, Damodar Das, 13 Chait 1905 Bik / 1848 A.D. ff.213.
1604- do, 715, nast, Gulab Rai Shah, 29 Zilhijja 1244 A.H. ff.176.
1605- do, 2957, nast, ff. 116.
1606- do, 2146, nast. ff.94.
1607- do, 2285, nast, ff.66.
1608- do, 3021, nast. ff. 194.
1609- do, 3164, nast, ff.64.
1610- Ethe, 1956, nast, ff.171.

POTHI BHAGAT : پوتھی بہگت

Lachhman Das Shahjahanabadi son of Anup Ram Blok Chand Aggarwal completed this work on Hindu mysticism in 1158/1745.

1611- N.M. Karachi, N.M. 1961-881, shik, 19 Shawwal, 4th year of Mohd. Shah (1164 A.H.)
P. 728.

PURAN BHAGAT : پوران بہگت

Some Persian poem named *Puran Bhagat* on religions topics by Khurram.

1612- PUL, Shirani, 3623/600, (included in the diwan of Khurram).

NAZUK KHAYALAT : TRANSLATION OF ATAM BILAS

نازک خیالات : ترجمہ اتم بلاس

Atam Blas by Shankar Acharya in Sanskrit. Persian translation by Munshi Mansa Ram Khushabi made in 1522/1710 on *Tauhid*.

1613- N.M. Karachi, No. N.M. 1967-25. nast, 12th century, P.130.

1614- Anand Press, Lucknow.

1615- Faqir Sayyed Mughithuddin Library, Lahore, nast, 1299 A.H. P.16.

NASAEH-I- OSTAD BE SHAGIRD : ISTUNKAR

نصایح استاد به شاگرد : استنکر

On the temporary nature of the world. Probably by Bhawani Sahai as stated in these lines:

کیس جیو رام نام است بهوائی سیهای، نسخه استاد کر از زبان ہندیسی بہ فارسی ترجمہ شد چون دنیای فانی
سر بسر غلط است، و از ہم آدم بر راستی نمودار می نماید، چنانچہ سراب، بنا بر این برای آن واقعیت و
دفع این وامہ در اوہام... استاد کرنام برای شاگرد تلقین می کند.

1616- Record office, Pishawar, 26, nast, Nathu Jiv, 22 Sha'ban, Mohammad Shah's regnal year, Multan, 1147 A.H. P.96.

NASAEHUL KHALAIQ : NASAEHUL KHALQ : GIYAN MALA

نصایح الخلیق : نصایح خلق : گیان مالا

An Indian story *Giyān Mala* translated into Persian by 'Abdullah-i- Ansari. It was probably written by Ram Das (Naushahi, N.M. Karachi. 919). It has four stories. Dialogue between Sri Krishna and Arjun. Names of Shri Krishna, Jiv, Sugh, Bua Dev, Raja Parijhat, Ragh, Sukh Dev appear in the wake of the story.

1617- Ganj Bakhsh, Islamabad, No. 3434, nast, 1047 or 1147 A.H.

1618- do, No.4868, shik, 12th century, P.440.

1619- do, No.626, nast, shik, Viru Mal son of Lala Seva Ram resident of Sukhkhar, 13th November 1867/15 Sha'ban 1284. P.26. In this MS. the writer's name is given as Swami Sukhid Lorkasr son of Bed Biyas, and the translator is 'Abdullah Ansari.

1620- N.M. Karachi, No.N.M. 1970-195, nast, 13th century, P.34 (author Ram Das).

1621- PUL, Shirani, Lahore, No. 3336/332/1.

1622- do, No. 6333/6.

WIK SHRI MAHADEV BA PARSI JIV

وک شری مہادیو با پارسی جیو

Anonymous

1623- N.M. Karachi, No. N.M.1969-217/4, nast, Jivan Mal resident of Haitpur, Pishawar, 21 Bhadon, 1895 Bikrami, P.156-157.

VIRAG PAR KARAN SRI PASHASTI JI

وراگ پر کرن سری پشاستی جی

In Hindavi and Persian. In its preface in Persian the work has been summarised by some unknown author.

1624- Central Library, Bhawalpur, No.149, nast, signed by Jamnun Das, 7 illustrations on ancient Indian beliefs.

`AINUZ ZUHUR : WARAT PURAN

عین الظهور : ورت پوران

Kishan Singh Nishat b. Rai Pran Nath Khatri Siyalkoti, translated in 1794 Bikrami / 1149 – 50 A.H. / 1736 A.D. in 12 Adhyas.

1625- N.M. Karachi, No. N.M. 482, shik, Harband Bhandari for the translator, 19th Sha'ban, 29th regnal year of Mohd. Shah, 1157 A.H. P.218.

OM NAMA : اوم نامہ

Banwali Das Wali, the same associated with. Dara Shukuh, a mystical mathnavi.

1626- Dayal Singh Trust, Lahore, 716, nast, Gopal Kaul.

پورانارثہ پرکاش : PURANARTH PRAKASH

A Persian version of a Sanskrit work on chronology, cosmogeny and other cognate matters compiled by Pandit Radhakant Tarka by order of the Governor General Warren Hastings (d. 1818). It was translated and dedicated to the same governor by Zorawar Singh.

1627- Ivanow, 1712, nast, Hariram Pandit, 13th century A.H.

1628- Ethe, 2003, nast, ff.54.

1629- do, 2004, nast, ff.69.

الك نیرجن : ALAK NIRANJAN

Anonymous.

1630- Madras, D-197, nast, ff.282.

TARJUMA-I- FALNAMA-I- SRI GAUTAM (BODH)

ترجمة فالنامه سزی گوتم (بوده)

Anonymous.

This was in Hindavi and translated into Persian.

1631- Hamdard, 2475, nast, ff.16.

ترجمة ديب : TARJUMA-I- DIB

'Ali Ibrahim Khan, dealing with the Hindu trials by ordeal.

1632- Ethe, 2005, nast, ff.18.

MUHIT-I- MA'REFAT : عیط معرفت

The author Rai Sital Das / Kirpa Das son of Ram Kiran, says in the conclusion that he was the son of Ram Kiran and adopted the takhallus `Arif. He lived at Narnaul in Shahjahanabad and belonged to Dhusar (دهوسر) sect of Hindus. In the preface he tells that the work is an easy version of Sada Sheo's *Pothi Sarudi* (پوتھی سرودی) and that he derived his material from *Bhagat Jog*, *Sankh Jog* and other similar works by Sri Maharaj Karamdas Sukhdevji. The work is divided into sixteen *fasls*. It was completed in 1167/1754 in the reign of `Alamgir-II.

- 1633-** Bankipore, 1455, ta'liq, an autograph copy, Transcription completed on Tuesday the 21st of Moharram, 1182 A.H. at Qutubpur in Riwari at the request of one Sayyed Sa'id Ali Khan. The collection by the author was completed on the 15th of Safar, 1182 A.H.
- 1634-** Jami`a Islamia, Bhawalpur, No. 198, nast, 1190 A.H. P.252.
- 1635-** PUL, Azar, Lahore, No. 8200/30-T, nast, Suraj Bhan, 12th century, ff.70.
- 1636-** PUL, Shirani, Lahore, No. 5105/2092/1, Pandit Har Narain, 1855 A.D. (1271 A.H.).
- 1637-** Lithiographed from Mohammadi Press, 1860.

KHULASATUL KHULASA : خلاصۃ الخلاصہ

A Persian version of *Sartat* by Dibi Das b. Balchand Kayath Sandelawi, made during the reign of Aurangzeb in 1080 / 1669. It is fully based on *Purans*, *Gita* and other Hindu sources, divided into seven *babs*, each devoted to a specific subject.

- 1638-** H.G. 24/3, nast, Ganga Bishan, 1201/1786, Bareilly, ff.567. illuminated headpiece.
- 1639-** do, nast, Latu Misr, Bareilly, ff.246.

MIR`ATUL MAKHLUQAT : مرآة المخلوقات

`Abdur Rahman b. `Abdur Rasul b. Qasim `Abbasi Chishti (d. 1094/1683), a treatise on Hindu cosmogony in the form of a dialogue between Mahadev and Parbati, handed down by the Muni Bashisht (Varishta), translated from a Sanskrit original in verse and explained by the same author.

1640- H.G. 21/343-347, nast, ff.20.

1641- Chishti, 117, nast. ff.9.

JOG BHASKAR : جوگ بهاسکر

Sufi Sharif.

1642- Raja, 951/3, shik, Mohd. Murad `Abdur Rafi' P.8.

MUHITUL HAQAIQ : عيط الحقايق

Munshi Ramjas Mohit Khatri Lahori was employed in Banaras. He translated some Sanskrit works under the names of :

1643- *Mohit-i- Ma`refat*, `Abdullah, P.196.

1644- *Mohit-i- Asrar*

1645- *Muhit-i- Haqaiq*.

1646- *Mohit-i- A`zam*, `Abdullah, P.196.

MIR`ATUL MUTTAQIN : مرآت المتقين

Raja Fateh Chand son of Raja Nara'in Dhan, a noble and a Ta`alluqdar of Baragaon, Sandela destrict Hardoi in Auadh, translated *Pothi Acharadas* of Sri Dat Pandit into Persian in 1254/1838. It deals with the problems of purity and the daily obligations of a man. The author has also added some other material of the same nature from works on Hindu jurisprudence.

1647- Published from Matba`-i- Munshi Kali Prashad.

MAN AHANKAR : من آهن کار

Anonymous, on ethics.

1648- Banaras, R-65,8, nast.

KHAYALAT-I- SHAIDA : خیالات شیدا

Amar Nath Shaida wrote this work on Hindu cosmology according to the Vedas.

1649- `Abdullah, P.220.

TAHQIQT TANASUKH : تحقیق التناسخ

Ananda Rai compiled it on Hindu belief on transmigration of soul.

1650- `Abdullah, P.216.

ALAK SAHEBJI : الک صاحب جی

Anonymous. In verse form.

1651- Kashmir, 1292, nast, by the author, 29 Jait 1955 Bik (1897 A.D.), ff.8.

1652- do, 1268, nast, ff. 11.

ATMA DARASHTI, VAIDANT : آتمادرشتی، ویدانت

Anonymous.

1653- Kashmir, 1291, nast, 1860 A.D. ff.19.

1654- do, 3136, nast. ff.62.

ACHBA NAMA-I- GAYATRI : اجبا نامه گایتري

Anonymous.

1655- Kashmir, 1804 A.D. nast.

MIR`ATUL ADAB : CHAR ADARSH

مراة الادب : چار آدرش

It is by Shri Dat Rakhasawi in Sanskrit or Hindi and was translated into Persian by Rup Narain b. Hari Ram who lived in Siyalkot during Mohd. Shah `Alam Ghazi's reign (1119-1124 A.H.). The translation was made in 1119 A.H./1707-8 A.D. The translator says in the preface: It was difficult for Brahmans to understand *Khansitran*, hence the translation. Traditions and customs of the Hindus in ten chapters.

1656- PUL, Lahore, No. Ph-III,118.

1657- N.M. Karachi, No. N.M. 1957-187, nast, 13th century, P.174.

1658- Lahore Museum Library, Lahore, nast, ff.90.

TRANSLATION OF EXTRACTS FROM SANSKRIT WORKS

ترجمة اقتباسهای متون سانسکریت

Abridged translation of Sanskrit works in Persian, divided into two *babs* and a *Khatema* and compiled at the request of Emperor Akbar in 1011/1602-23.

1659- Ethe, 1955, nast, 29th Moharram 1173/22 September 1759, ff.118.

MAKHZANUL `IRFAN : مخزن العرفان

Ram Prashad of Oudh, a treasurer to Nawwab Nazim Mohd. Darab `Ali Khan, wrote this commentary upon a gnostic poem in Hindi entitled *Amit Charitra*.

1660- Rieu, Egerton 1032, shik, about 1815 A.D. ff.89.

KARMA KANDA : کرم کاند

This is a Jaina work ascribed to Nimichandra Acharya. It consists of eighty one distichs termed Gatha in Jaina Prakrit with a Persian commentary by Dilaram son of Mansaram, a Brahman of Bijnaur, Shahjahanabad. It was written for General Claud Martin and completed in Moharram, 1211 A.H. / July, 1796.

1661- Rieu, Add. 25, 022, nast. 1796 A.D. ff.63.

PANCHASAT KAI : پنچاست کای

A Jaina work consisting of 346 distichs in Jaina Prakrit with a Sanskrit translation to which is added a Persian commentary by Dilaram son of Mansaram.

1662- Rieu, Add. 25, 022, nast. 1796 A.D. ff. 65-224.

SIKH RELIGION

مذہب سیک

جنم ساکھی : JANAM SAKHI

It is a translation of Guru Nanak's life account into Persian. Khawja `Abdul Hakim Khan states in the preface that on his arrival in Calcutta, he served under Col. John Malcom who got a Punjabi book entitled *Pothi Nanak Sakhi* written by Umar Dhawan dealing with the birth and wanderings of Guru Nanak. The Khawja was asked to translate it into Persian with the help of a Nanak Panthi Darvish named Agi Ram. It was accomplished in 1221/1806. Divided into eighty seven chapters (*bayan*) corresponding to the sections termed *Sakhi* in the original, it is in a form of dialogue between Guru Angad, Guru Nanak's successor and Bala Sandhu Jat, a companion of Guru Angad.

1663- University Collection, AMU, 32, nast. ff.149.

1664- Rieu, vol-I, 293.

1665- Marshal, P.5.

TARJUMA-I- MULAQAT-I- NANAK

ترجمة ملاقات نانک

Khawja `Abdul Hakim Khan translated it into Persian from some work in Punjabi. It is an account of the interviews of Guru Nanak with a number of holy persons of different times and countries such as his meeting with Adam, with Ruknuddin at Mecca, with four Imams at Madina and Shaikh Sharaf Sarhindi.

1666- Rieu, vol-I, 293.

1667- Marshal, P.5.

طبر
PERSIAN

HISTORICAL AND SEMI HISTORICAL TALES

داستانهای تاریخی و نیمه تاریخی

DAWAL RANI KHIZR KHAK : 'ISHQIYAH

دول رانی خضر خان : عشقیه

This love adventure of Khizr Khan, the eldest son of Sultan `Alauddin Mohd. Shah Khalji (695-715/1295-1316) and (Diwal Di) Dawal Rani, the daughter of Rai Karan, the ruler of Gujarat, was versified by Amir Khusrau (d. 1253-1325 A.D.) on 6th Ziq'a'da 715/1st February 1316 at the instance of Prince Khizr Khan. It form a part of Amir Khusrau's *Khamsa*.

1668- Edited by Rashid Ahmad Ansari, Aligarh, 1017.

1669- Hardayal, R-87, nast, ff.142.

1670- N.M, Delhi. nast, Sultan Byazid b. Mir Nizam, 976/1567, ff.157, two illustrations of the Mughal School, Shahjahan's seal.

1671- Ivanow, 567, nast, 11th century, Lahore.

1672- Ivanow, 568, nast.

1673- Bankipore, 131, nast, ff.159. This MS. is of some historical importance. It appears from the colophon that it was written at the instance of Shihabuddin Ahmad Khan, governor of Gujarat during the reign of Akbar, at Ahmadabad on the 4th Zilhijja, 995 A.H./1586 by Husain b. `Aliul Husaini and was corrected and compared under the supervision of the poet Mohd. Sharif Wuqu`i who came to India from Nishapur in the reign of Emperor Akbar and was in the service of Shihabuddin Ahmad Khan.

1674- Rampur, M-672, nast, before 1083 A.H. ff.151.

1675- do, 2317, nast, Durga Prasad, 1211 A.H. ff.154.

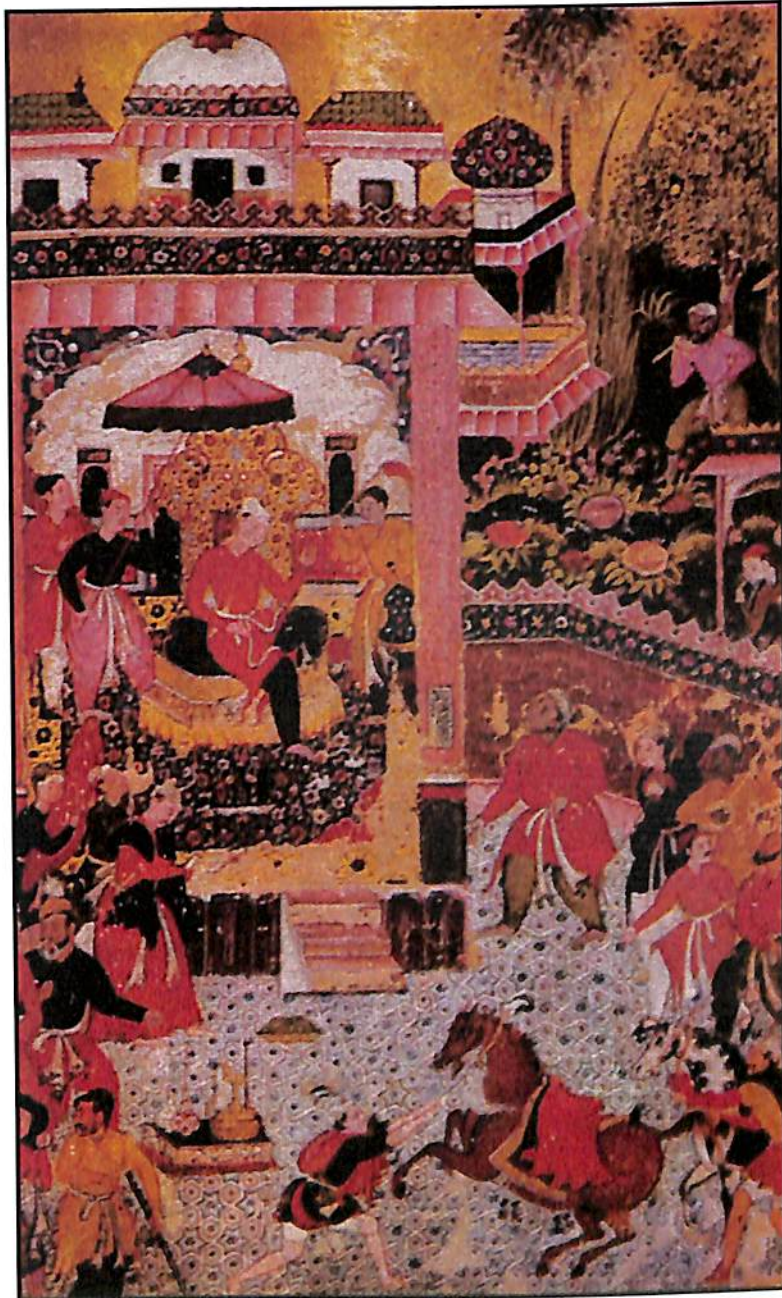
1676- do, 8782, nast, 1269 A.H. ff. 145.

1677- Nadva, 198, nast, Faulad Mohd. B. Yar Mohd. Bukhari, 998 A.H. P.358, illustrated.

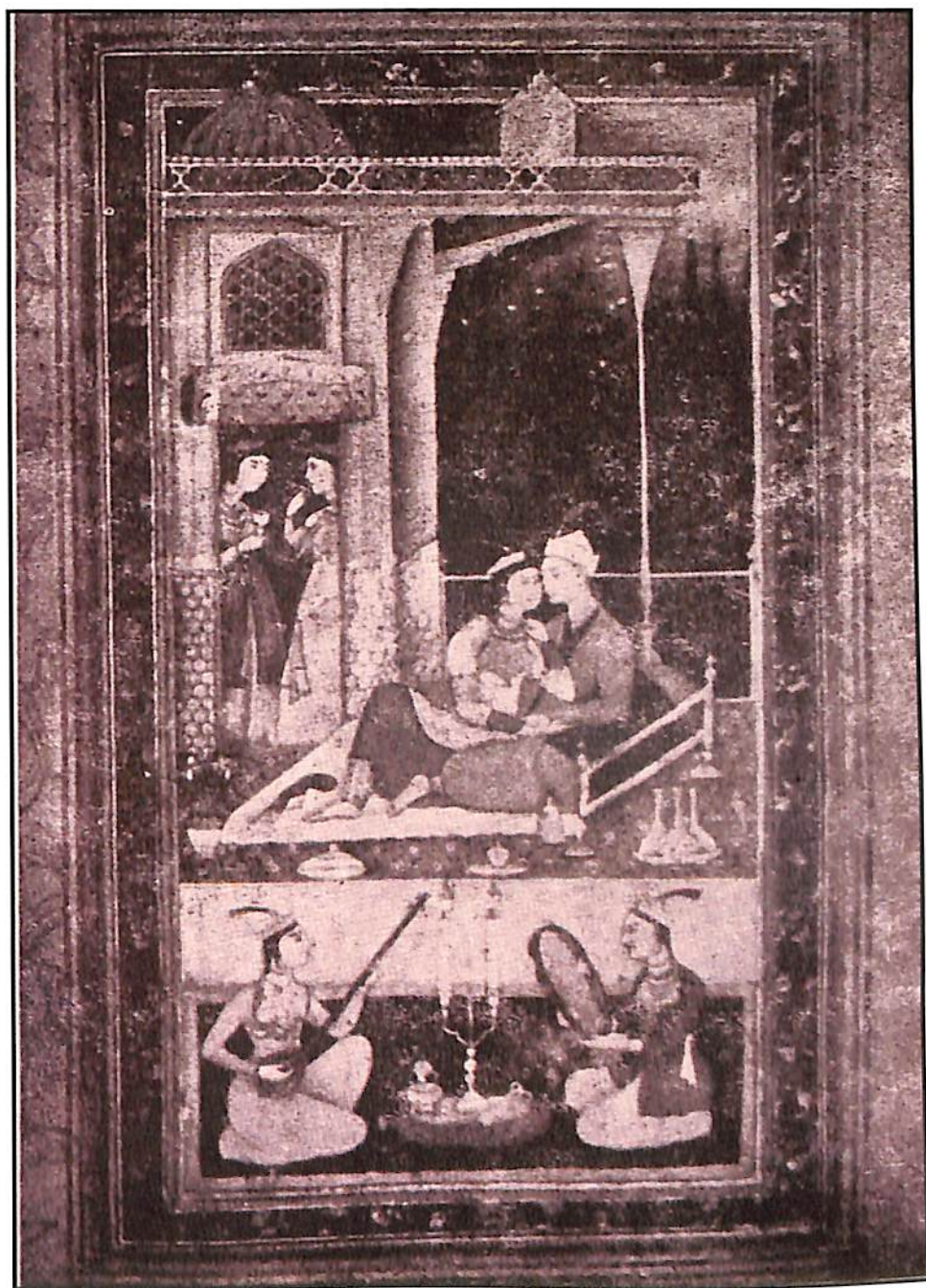
1678- Raja, 184, nast, P.250.

1679- Istanbul, IUK. FY, 912, nast. Sha'ban, 981 A.H. ff.155.

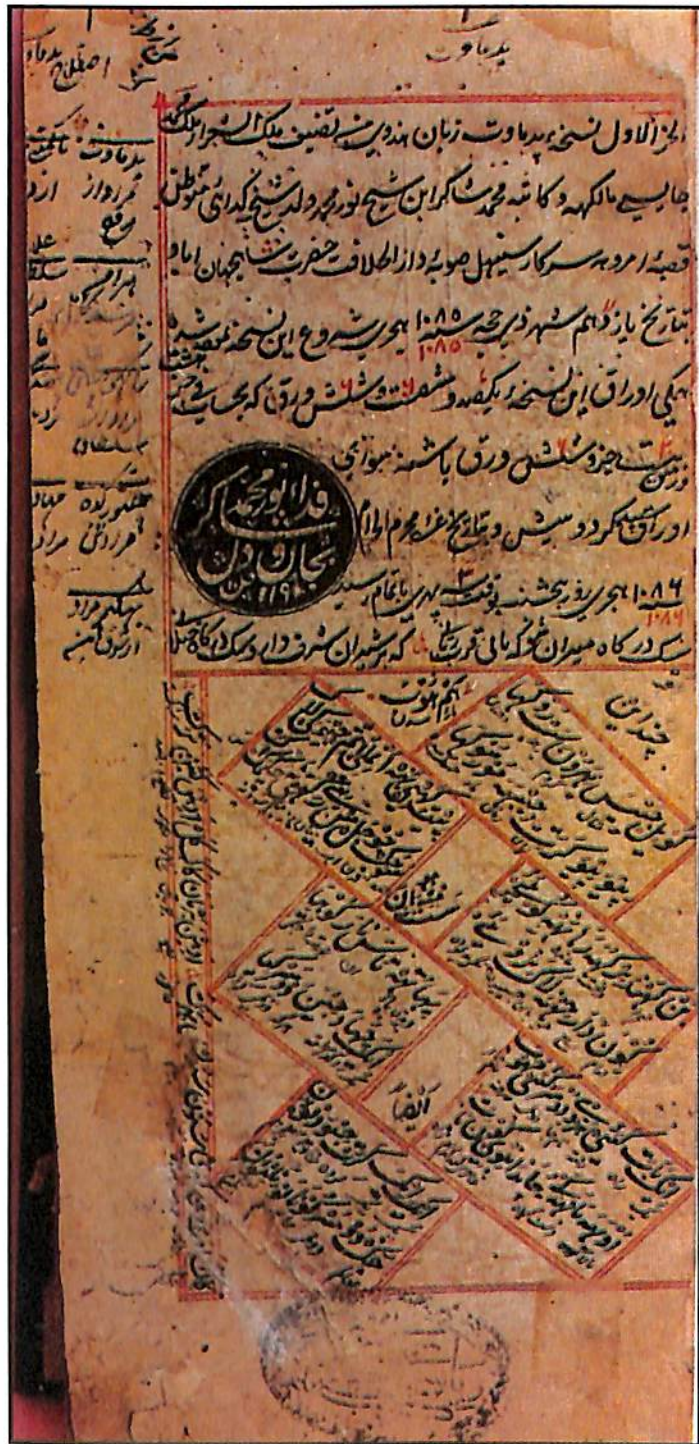
1680- do, IUK. FY 1340, nast, ff.215, 6 illustrations.



A page from 'Ishqiyah' National Museum, New Delhi



Khidar Khan and Dawal Rani (Salar)



The Colophon of Hindi Padmawat of Malik Muhammad Jaisi in Persian script
 alongwith Persian translation Bearing a seal of
 Nur Muhammad Shakir Fida Be Jan-wa-Dil. (Raza)

PADMAVAT : پدماوت

Padmavat is one of the master pieces of Hindi literature. This story has also been very popular. It was first produced by the master mind of a Hindi poet Malik Jaisi (906-999/5001591) during the reign of Sher Shah Suri (945-952/1538-1545) in about six thousand couplets in Auadhi dialect. It is a love story of Padmavati, the daughter of King Gandhera Sen of Senghal Deep (probably Ceylon) and Ratan Sen, the King of Chittor.

PADMAVAT-I- BAZMI : پدماوت بزمی

Mulla `Abdush Shakur Bazmi, also known as Shaikh Shukrullah, son of Shaikh Munawwar Khan is the first poet to reproduce the story in Persian verse in 1028/1618-19, the reign of Jahangir. Born in 1006/1592 at Karj in Gujarat, he died at Agra in 1073/1662. He was a favourite companion of Khan Zaman who died as governor of Balaghat in 1047 A.H.

1681- Published from Lucknow, 1244/1865 (*Rat Padam*).

1682- Nawal Kishore, 1288/187, erroneously ascribed to `Aqil Khan Razi.

1683- Prof. S.A. H. `Abedi published it from Bunyad-i- Farhang-i- Iran, Tehran, Iran. 1350.

1684- Archives, Patiala, 150, nast, Karori Mal, ff.79.

1685- Patiala, 1548, nast, `Ibadullah, P.70.

1686- Ivanow, 770, nast, 12th century.

1687- Hardayal, R-104, shik, 1146/1791, ff.118.

1688- Bankipore, 297, nast, Meva Das son of Lokan Kayasth Mathur, resident of Akbarabad, 29th Rabiuth Thani, 1080 A.H. (only seven years after the death of the author) ff.99.

1689- Sprenger, 167, P.224, a beautifully written copy.

1690- Salar, 1913,V, nast, 17 Ziq'a'da 1161/28.

1691- PUL, Lahore, 57245 P/VI 67, nast, Mohd. Husain, 9 Sha'ban, 1094 (1683).

1692- Hamdard, Karachi, R-113, nast. P.144 incomplete in the end.

1693- PUL, Shirani, Lahore, 3876/843, nast, Sayyed Najaf `Ali b. Najabat `Ali, of Auadh, 1281/1864.

1694- do, 2097/5109, nast, Ram Saran Hajjam b. Tabib Bilas Rai of Hoshiarpur.

1695- PUL, Lahore, 2630/3268.

1696- N.M. Karachi, N.M. 1957/668/1.

1697- M. Azad Library, Lylton collection, Aligarh, 53/2, Mohd. Murad.

1698- Sulaiman, 848/123, Tolak Singh, 1213 A.H.

1699- Ethe, 1582, Shawwal 1194 A.H. Azimabad.

1700- Tonk, 1922, nast.

1701- do, 2888, nast.

1702- do, 2897, nast.

1703- 2920, nast.

تحفة القلوب : TOHFATUL QULUB

This translation of *Padmavat* in prose was made by Govind Rai Munshi and dedicated to his elder brother to whom he calls his teacher.

1704- Hardayal, 33, defective.

شمع و پروانه : SHAM-'O- PARVANA

Sayyed Mir `Askari from Khwaf in Khurasan, was born in India. He adopted Razi as his pen name after the title of his spiritual guide Shaikh Burhanuddin Raz-i-Ilahi (d.1083/1672-73). Aurangzeb bestowed upon him the title of `Aqil Khan and a mansab of 4,000. In the 24th regnal year (1091-92/1680-81), he was appointed governor of Delhi and remained in this post till his death at the age of eighty two in Rabi`-II, 1108/October 1096. It was composed in 1069/1658.

1705- Patiala, 1568, shik, Mohd. `Azim, 1272 A.H., P.296.

1706- Jami`a Madaniya, Lahore, nast, Anwar Husain Nafis Raqam, 1207/1897.

1707- Rampur, 4277.

1708- Darul `Uloom, 984/48, nast, Ghulam Muhiuddin, 1299.

- 1709-** Ivanow, 811, nast.
- 1710-** PPL, Lahore, No. 871,3, nast, 16th regnal year of Mohd. Shah (1134 A.H.) ff.86.
- 1711-** Mashreqia Darul `Uloom-i- Islamia, Pishawar, No. 848, 1151 A.H.
- 1712-** PUL, Shirani, Lahore, No. 4131/1079/1, Mubarak `Ali Shah b. Miyan Subhan `Ali Shah, resident of Moza Kalyanwala, 2nd Moharram 1240 A.H. (1824 A.D.).
- 1713-** PUL, Shirani, Lahore, No. 3815/782.
- 1714-** PUL, Lahore, No. 5724/2406.
- 1715-** Sprenger, 469, P.60.
- 1716-** Bankipore, 361, nast, 37th year of `Alamgir's reign, 1106 A.H. ff.152 (included in a collection).
- 1717-** Pirpur Lib. Faizabad, U.P. see Preface to *Padmavat* published by S.A. H. `Abidi, P.14.
- 1718-** Salar, 1713, nast, middle of Jumada-II, 984/July 1581, ff.44, two paintings of Shiraz School.
- 1719-** Bankipore, 362, nast, ff.134.
- 1720-** Rampur, M5510, nast, ff.47.
- 1721-** N.M. Karachi, N.M. 1958-528/33, shik, 25 Ramazan 1143 A.H. P.172.
- 1722-** do, N.M. 528/77, nast, Mo`azzam `Ali Sayyed. Husaini, 24 Moharram 1236 A.H. P.122.
- 1723-** Tonk, 5597, nast. Abru Tonki.
- 1724-** University Collection, AMU, 55 Persian 2, nast. Navnit Rai Har Hari karan, ff.104.

BUSTAN-I- SUKHAN : بوستان سخن

A certain Imam composed it in 1223/1813-14 at the instance of Nawwab Amiruddaulah Mohd. Amir Khan of Tonk, now in Rajasthan. It is in 3293 couplets.

- 1725-** N.M. N. Delhi (Tonk collection), 3085.

FARHANG-I- SHAMSI : فرهنگ شمسی

It is a commentary on Jaisi's Padmavat by Shamsuddin Barki who died before its compilation. Later his son Mir Ahmad completed it in 1214/1799 adding a preface.

1726- Private collection of Late Dr. Y. D. Ahuja, Reader in Persian, Deptt. of Persian University of Delhi, Delhi (damaged and worm eaten).

PADMAVAT-I- ZAKIR : پدماوت ذاکر

Some Zakir composed it at the instance of Maharaja Audait Narain Singh Bahadur in 1222/1807.

1727- Ram Nagar Library, (Maharaja Banaras Lib) 163/52, defective in the end.

HUSN-O- `ISHQ : حسن و عشق

Husamuddin composed it in 1071/1660-61 and dedicated to `Alamgir.

1728- Berlin, 929 (*Europe mein Dakkani Makhtutat*, P.117).

1729- Reiu, Add. 9818.

PADMAVAT : پدماوت

Sayyed Mohd. b. Yousuf Husaini `Ishrati translated it during the reign of Aurangzib in 1110/1699. It is a summarized version.

1730- Asafiya, Qasas, 90.

1731- Salar, 706-III, shik, nast, 46 regnal year of `Alamgir (1114/1703). ff.156.

1732- Urdu-i- Qadim, Shamsuddin Qaderi, Nawal Kishore, Press, P.98.

PADMAVAT : پدماوت

Mir Ziauddin `Ali `Ibrat of Delhi, died at Rampur, where he had completed only the fourth part of the poem. Mir Ghulam `Ali `Ishrat of Bareilly, a pupil of Mirza `Ali Lutf came to Rampur and at the request of Mir Qudratu'llah Shauq, whose madrasa he used to frequent, he completed the poem in 1211 A.H.

1733- Sprenger, 635, P.250.

1734- Lighographed, Mustafai Press, Kanpur, 1268.

FARAH BAKHSH : RATAN-O- PADAM

فرح بخش : رتن و پدم

Lachmi Ram, lived in Ibrahimabad, made a prose version of `Aqil Khan Razi's *Sham-o- Parvana*.

1735- Ganj Bakhsh, Islamabad, No. 4477. nast, `Abdul `Aziz resident of Shahjahanpur, 25th Safar 1181 A.H. P.256.

1736- Rieu, Add. 8918, nast, Rabi-II, 1217/August 1802.

1737- Nawwab Ziauddin Ahmad Khan Naiyar and Rakhshan, a contempory and friend of Mirza Ghalib, summarized it under the title of *Khulasa-i- Farah Bakhsh*.

HANGAMA-I- `ISHQ : هنگامة عشق

Rai Anand Ram Mukhlis (d. 1164/1751) composed the story in 1152/1739-40 within a weak in prose. He revised his version in 1155/1742-43. Mukhlis belonged to a Khatri family of Lahore. His father, Raja Hirdey Ram, was a nobleman of the city. Mukhlis served as *Wakil* of the governor of Punjab and lived mostly in Delhi. In Poetry, he was a disciple of Mirza Bidel and exhibited marvelous creative energy. His pen was equally fluent in prose and verse. Apart from a Diwan, he has left many other learned works.

1738- Ghalib, 4417, nast, 1155 A.H. ff.77.

1739- Pir Husamuddin Rashidi Library, Karachi, nast, Shad Ram, at Jhaoli.

1740- PPL, Lahore, No. 873,821J, nast, Shiv Dayal, for Hargobind and Gopi Nath, 17th Rajab 1251/1835, P.126.

1741- Bankipore, vol-IX, P-III.

1742- Naziria Lib. Delhi (now in Hamdard, Delhi), 147, 1189/1755, Delhi.

پدماوت : PADMAVAT

Hasan Ghazaneh.

1743- Berlin, 911 (*Europe Mein Dakani Makhtutat*, P.117).

قصص پدماوت : QASAS-I- PADMAVAT

Hussain Ghaznavi prepared this version in the reign of Farrukh Siyar (1124/1713-1131/1719). It may be the same as above.

خلاصة پدماوت : KHULASA-I- PADMAVAT

This summary of the *Padmavat* was translated from a Sanskrit book called *Barhat* or *Birhat*, containing the history of Raja Prithiraj by an anonymous writer.

1744- Rieu. Or 1838.

خلاصة پدماوت : KHULASA-I- PADMAVAT

Nawab Ziauddin Ahmad Khan summarized it in prose

1745- BH. OR. 1940.

پدماوت : PADMAVAT

Mir `Abdul Jalil Bilgrami son of Mir Ahmed (b. 13th Shawwal 1071 A.H.) was a great scholar of Arabic, Turkish, Persian and Hindi. He composed verses in all these languages. He served on important positions during the reign of Aurangzib and passed away in Delhi on 23rd Rabi-II, 1136 A.H. (*Ma'athirul Kiram*, P.266). He rendered this story into half Bhaka and half Persian (*Farsi Adab ba Ehd-i- Aurangzib* P.233).

1746- Rieu, P.1036/3.

RATAN-O- PADAM : رتن و پدم

By Ghawwasi or Bazmi

1747- PUL, Shirani, Lahore, No. 3268/263, 1883 Bikrami

RATAN-O- PADAM : رتن و پدم

Anonymous.

1748- Pir Sayyed Mohibullah Shah Rashidi Library, Dargah Sharif, Hyderabad (Pakistan),
nast, Khan Mohammad Talpur, 19th Rajab 1273 A.H. P.246.

1749- Tonk, 2942/2, nast.

KUSHAISH NAMA : كشايش نامه

Khawja Raj Kiran

1750- Rieu, Add. 25,839, nast, Ramazan, 1243/1828, ff.100.

PADMAVAT : پدماوت

Malik Zada

1751- Haryana, M/150, nast, 1734 A.D. ff.79.

QISSA-I- RAT PADAM : قصة رت پدم

Anonymous

1752- Madras, D-760, nast, 1944 A.D.

SUZ-O- GUDAZ : سوز و گداز

It is a story of a lover and a beloved living in Lahore during the reign of Akbar. They were ultimately bathrothed but had to wait for ten years for their marriage. On the day of the marriage when the bridegroom along with his relatives was proceeding for the marriage rituals, a building collapsed on him. He was killed. Coming to know the tragedy, the bride came out barefooted to burn herself alive along with the dead body of her lover. The incident was repoted to Akbar. The emperor summoned the unfortunate girl, seated her beside him on the throne, adopted her as his daughter and conferred the tittle of Rani on her. This all could not dissuade her from performing sati. Hence, Akbar asked his son Prince Danyal to make royal arrangement for performance of sati.

Mohd. Reza Nau'i of Khabushan (d. 1019/1610-11) son of Shaikh Mahmud and grand son of Shaikh Mohd. Haji composed this story at the instance of Akbar. Reaching India, he obtained service under prince Danyal after whose death he was attached to Khan-i- Khanan. For his *Saqi Nama* Khan-i- Khanan loaded him with the reward of astonishing value.

1753- Shora, 1161, nast, ff.49.

1754- Tajikistan, 2312, nast, ff.19.

1755- Nawal Kishore Press, Lucknow, first in 1884 A.D. and reprinted in 1284/1867-68.

1756- Its English translation made jointly by Mirza Y. Dau'ud and Anand K. Comaraswany was published from England. 1912 A.D.

1757- Prof. S. Amir Hasan `Abidi published this mathnavi from Persian Research Centre, Culture House of the Islamic Republic of Iran, N. Delhi.

1758- Ethe, or 2839.

1759- Ahsan, Farsiya, 181/145, nast, ff.15.

1760- Ivanow, 698, nast.

1761- do, 700, nast, ff.106.

1762- Madras, D-96 (d), nast, ff.110.

1763- Rampur, M-4108, nast, ff.23.

1764- Sprenger, 418, P.28.

1765- Dacca, DU/402, nast, ff.18.

DASTAN-I- MUSA-O- MOHANI

داستان موسی و موهنی

This is a historical love story of Musa and Mohni that took place during the reign of Akbar. Musa from Kalpi came to Fatehpur Sikri, served in the army of Akbar for ten years and ultimately became one of his courtiers. He fell in love with Mohni, a goldsmith's daughter. However, they could not unite and both died to unite in the other world.

This story was first composed by Sayyed Shahi, the younger brother of Musa under the title of *Mathnavi-i- Dilfarib*. This work has not been traced but some extracts from it have been copied by `Abdul Qadir Badauni in his *Muntakhtub Tawarikh*.

ناز و نیاز : NAZ-O- NIYAZ

Then Fani of Kashmir composed it under the title of *Naz-o- Niyaz*. Fani is a celebrated poet of Persian who enjoyed the patronage of Prince Dara Shukuh and on whose recommdations, he was appointed *Sadr* of Allahabad where he came in contact with Shaikh Mohibbullah Allahabadi, a great Sufi of his time. He ultimately retired to Kashmir and passed away there in 1086/1670-71.

1766- Edited by Prof. S.A.H. Abidi, published from Jammu and Kashmir Academy of Arts,

Culture and Languages (included in *Mathnaviyat-i- Fani Kashmiri*).

1767- Salar, 1928, V, nast, ff.59.

‘ISHQ-I- YAQUB ‘ALI KHAN-O- SAFIYA BEGUM

عشق یعقوب علی خان و صفیه بیگم

This story was composed by Mir Mohd. Sharif Razi better known as Husaini. Yaqub ‘Ali Khan was a noble of the reign of Aurangzib. Husaini had cordial relations with Yaqub ‘Ali Khan and had a high opinion of his pious and generous nature. He composed this story at the instance of Yaqub ‘Ali Khan the hero of this story.

Yaqub ‘Ali Khan dreamed that riding a horse, he had entered a city where he saw a girl. At the very first glance, he fell in love with her and was carried away by the love of that charming girl. However, Yaqub meets the girl and they were united together for ever.

1768- Bankipore, 671, Mohd. Masih, Ramazan 1166 A.H. (included in the Kulliyat of the poet).

KAMRUP-O- KAMLATA : کامروپ و کام لتا

This is an old India story. Its origin goes to some Sanskrit work. It is said that this story is the original source of *Sind Bad Jahazi* in the *Thousand and one Nights* and Bran Dean’s the “*Marry de France*”. Its popularity may be judged from the fact that a number of writers have tried their pen on it.

It is a love story of Kamrup son of Raja Bainsi the ruler of Awadh and Kamlata the princess of Sarandip.

The first prose version of this story in Persian is ascribed to Mir M. Kazim Husain Karim son of Fikr-i- ‘Iraqi a *munshi* with Nawwab Himmat Khan during ‘Abdullah Qutb Shah’s reign (1035/1626-1083/1672) and a court poet of this ruler. Rieu says that the author translated it from Sanskrit.

1769- Pir Husamuddin Rashedi, Karachi, shik, 23 Jumada-I, P.162.

1770- Hamdard Lib, Karachi, 28-2D, shik, M. ‘Ali Khan, 26 Moharram 1266 A.H. P.142.

1771- Bankipore, 743, ta’liq, Brakatullah, 1159 A.H. ff.111.

1772- do, 2695, nast, (Kulliyat).

1773- Rieu, Add. 5623, nast, 1188/1774, Bengal, ff.132.

1774- Rieu, Add. 6965, Riv John Haddon Hindley on paper water marked 1812.

1775- Published from Delhi in 1849 A.D.

1776- An English translation by W. Franklin entitled "The Lovers of Camarupa and Camalata" has been published in London, 1793.

QISSA-I- KAMRUP : قصة کامروپ

Himmat Khan b. Islam Khan `Alamgiri based it on the version of Mir Mohd. Kazim Husaini Karim. May be this version and that ascribed to Kazim Husaini Karim are the same. And the real translator of this work is Himmat Khan. Here the story is described in detail. The interpolation of the relevant verses has made the prose of this work charming and attractive.

1777- Bodleian, 1326, nast, 14th Shawwal 1109 A.H. The oldest copy.

1778- Subhan, nast, 1151 A.H.

1779- Bankipore, vol-VIII, P.182, 1159 A.H.

1780- Curzon Collection, AMU, 109, Samvat 1826/1769 A.D.

1781- Rampur, 4390, nast.

1782- Delhi University Lib. 164, 3LHK. IHK. nast.

DASTUR-I- HIMMAT : دستور ہمت

Mohd. Murad pen-named La'iq completed it in 1096 /1684. It is the poetic version of the story. He is probably identical with La'iq of Jaunpur, a poet of Aurangzib's reign.

1783- Rieu, Add. 19, 624, nast. Moharram, 1182/1765, Banaras.

1784- Bankipore, 859, nast.

QISSA-I- KALA KAM : قصة كلا كام

Munshi `Ali Reza translated in verse form for captain John Ritchie. It is based on a Hindi version by Shaikh Manjhan (MS. In Raza library, Rampur).

1785- Rieu, Add, 6632, nast.

GULDASTAH-I- `ISHQ : گلدسته عشق

Tekchand son of Balram flourished under `Alamgir. He was a native of Burya in Sirhind.

1786- Sprenger, 188, nast, P. 190.

QISSA-I- KAMRUP-O- KAMLATA

قصة کامروپ و کام لتا

Gurbakhsh Huzuri, a pupil of Mirza `Abdul Qadir Bidel composed it in the style of *Shirin Khusrau* of Nizami Ganjavi.

1787- Referred to by Bindra ban Das Khushgu, *Safina-i- Khushgo Daftar-i- Duwwum*, P. 348 (Bankipore) Lachmi Narain Shafiq, *Tazkira-i- Gol-i- R`ana*, Hyderabad, PP.56-57.

KAMRUP-O- KAMLATA : کامروپ و کام لتا

Shaikh Husamuddin Husain, father of Sirajuddin `Ali Khan-i- Arzu.

1788- Dr. Narang, P.268.

QISSA-I- KAMRUP-O- KAMLATA

قصة کامروپ و کام لتا

Shir `Ali Qane' of Thatha based his mathnavi on a prose version by Abul Fath Qabil Khan, the seretery of Aurangzib.

1789- *Maqalatush Sho`ara*, pp.3, 572.

MATHNAVI-I- KUNWAR KAM-O- KALA KAM

مثنوی کنور کام و کلا کام

Priya Das completed it on 7th Rabi`-I, 1238/ 22nd November, 1822 at Allahabad and presented it to Mr. Coloin, the deputy commissioner there.

1790- Lucknow University library, 891.5513 – P.86K.

KAMRUP-O- KAMLATA : کامروپ و کام لتا

Hari Ram

1791- Haryana, M/431, nast, Kanhayya Lal, 1647 A.D. ff.203.

KAMRUP-O- KAMLATA: کامروپ و کام لتا

Brij Ballabh Fa`iz

1792- A.T.U, Karachi, 26 ق 3, nast, 7 Sha`ban 1163 A.H. 3rd year of Ahmad Shah, P.158.

1793- NM, Karachi, N.M. 1969-542/5, shik, P.102-223.

KAMRUP-O- KAMLATA: کامروپ و کام لتا

Mohd. Mubarak Ru`i entitled Sohrab Khan rendered the story in Persian prose.

1794- Patna University library, 50, incomplete in the end.

QISSA-I- KAMRUP: قصه کامروپ

A manuscript copy of it by some anonymous writer was available in.

1795- Tipu Sultan Library, Dr. Narang, P.208.

ISHQ-I- KAMRUP: عشق کامروپ

Rai inhabitant of Jahanabad, son of Bhada Ram rendered it into Persian prose at the request of Uttam Chand. He embarked on this work on 14th Safar 1179 A.H. and completed it on 10th Rabiuth Thani 1179 A.H.

1796- Patna University library, 542.

DASTUR-I- HIMMAT : دستور ہمت

Ascribed to Aqa Mehdi. It may be the same as by Himmat Khan.

1797- Academy. 61943, nast, 1262 A.H. ff.192.

QISSA-I- KAMRUP : قصہ کامروپ

Chawdhary Kura Mal, an inhabitant of the town Sultanpur in Saharanpur. It was completed in 1257/1840.

1798- Rieu, Egerton, 1036.

FALAK-I- A`ZAM : فلک اعظم

Badi`ul `Asr known as Haji Rabi` pen-named Anjab came to India from Undulus (Spain). It was composed at the instance of Mohd. Shah in 1156/1744. Mushafi, a renowned Urdu poet of the 19th century, saw him some months before his death.

1799- Rieu, II, 711a, see Marshal. P.78.

Due to the popularity of this story, the following translations of it in other languages were made:

1800 De Tassy translated it into French under the title of *Less De Kamrup*. Paris. 1834 A.D.

1801- W. Franklin rendered it into English entitled:

“The Lovers of Kamrup and Kamlata” Published from London, 1793 A.D.

1802- This English translation was republished after some modifications from Burduwan in 1909 A.D. with notes by Mahabharat Datt.

1803- Another brief English translation was brought out in 1889 A.D. from Calcutta.

1804- Prof. Rose Gartau translated its prologue into German. When Goethy, the great German poet read it, he remarked “the story Unchatahara”. See *Turikh-i- Adabiyat-i- Hindi-o- Hindustani* (de Tassy), Qazi `Abdul Wudud. Ma`asir. No. 11. P.122.

STORY OF MANOHAR AND MADHUMALTI

منوهر و مدھومالتي

The story of Manohar and Madhumalti is a famous Indian story. Its origin dose not go back to the Sanskrit stories. It is so believed that the story is one of those narrated by Kathaks (story tellers) in older days. However, the first poet who versified it in Hindi is Shaikh Manghan or Jamman.

Seven Persian versions of this story in prose and verse seem to have been made. The first poet who rendered it into Persian verse is Shaikh Noor Mohd. He states that the story was originally in Hindi from which he rendered it into Persian. It was completed in 1059 A.D. in one thousand couplets.

1805- Rieu, vol-II, P-700a, here it is described as anonymous.

1806- Buhar, 395. The colophon of this Ms. gives this important information: A portion of this mathnavi is copied out on the margin of ff.2-10 of the collection of mathnavis by Nasir `Ali Sirhindi.

MEHR-O- MAH : QISSA-I- `ISHQ : GHAM NAMA

مهر و ماه : قصة عشق : غم نامه

Six years later in 1065 A.H. `Aqil Khan Razi composed this story under the title of *Mihr-o- Mah*. It is one of the best poems of this poet of eminence of Aurengzib's time.

1807- University Collection, AMU, 50-2.

1808- Ethe, 1634, nast.

1809- Bankipore, vol-III, P.169.

HUSN-O- `ISHQ : حسن و عشق

Husamuddin Hisari composed it in 1088 A.D.

1810- Dr. Narang, P.71.

MIKA-O- MANOHAR : میکا و منوهر

Madhodas Gujarati described the story in prose in 1098/1687. The princess in this version is named Mika.

1811- Ethe, 824.

1812- Bodleian, Part-I, P.439, No. 878.

MEHR-O- MAH : مهر و ماه

Hamid b. Fazlullah popularly known as Shaikh Jamali Kambo (d. 942/1536) from Delhi, flourished during the reign of Sultan Sikandar b. Bahlul Lodi. It is dedicated to the same ruler. Jamali was an accomplished poet. His main contribution as author was a book *Siyarul `Arefin*, dealing with the biographies of fourteen celebrated saints from Khawja Mo`inuddin Chishti down to his own spiritual guide Shaikh Sama`uddin.

1813- PUL. Vol-II, P. 322, No. 452.

1814- Haryana, M/847, nast, ff.129.

QISSA-I- MADHOMALTI : قصه مدهو مالتی

Anonymous. It is taken from some poetic version of the same story. It may be either the Hindi version of Shaikh Manjhan or that of `Aqil Khan Razi.

1815- Ethe, 8,3.

PADMAVATI-O- MANOHAR : پدماوتی و منوهر

Anonymous.

1816- Berlin cat, P.929.

MINA-O- LURAK : مینا و لورک

The original name of the story is *Chanda`in* composed by Daud, a resident of Dalmau in U.P. in Awadhi dialect in 789/1387. It was presented to Jahan Shah son of Khan Jahan Shah, the minister of Firoz Shah Tughlaq. It got so much popularity that its verses were recited even at mosque pulpit.

1817- *Muntakhabat Tawarikh*, Badauni, vol-II.

`ISMAT NAMA : عصمت نامه

During the reign of Jahangir a poet named Hamid composed this story in Persian verse and named it `Ismat Nama.

1818- Lytton Collection, AMU, not complete but comprises 800 couplets.

1819- PUL, Lahore, 308, containing 871 couplets. It also contains a poem of 69 couplets in praise of Jahangir.

1820- Salar, Adab, Nazm, 635.

1821- Edited by Prof. S.A.H. `Abedi. Published by the Iran Culture House, New Delhi.

CENTRAL AND SOUTHERN INDIAN TALES

داستانهای هند مرکزی و جنوبی

THE LOVERS OF BANARAS : عاشقان بنارس

The story of the lovers of Banaras has been rendered into Persian verse by three poets. Briefly the story runs like this:

There was a Muslim youth who fell in love with a non-Muslim girl. It could not remain one sided. They used to meet on the river bank of Ganga. Their bless was short lived. One day when both were bathing in the river, they verse cought in a whirlpool and drowned. Their bodies were recovered. A controversy took place about the funeral of the girl. Hindus wanted to eramate her body where as the Muslims liked to bury her along with the lover. The controversy persisted. In the meanwhile the earth crupted and took the bodies of both in its bossom.

SHUR-I- KHAYAL : شور خیال

The first narrator of the story in Persian is Binish of Kashmir. He flourished during the reign of Shah Jahan and Aurangzeb. Binish was attached to Saif Shikan Khan (d. 1085/1657-58) an Amir of Aurangzib's time. He died to the close of eleventh century of Hijra era.

1822- Rieu, Egerton, 705, nast, ff.310.

1823- do, 695/2.

1824- Salar, 1094. (*Majmua'-i- Mathnaviyat-i- Binish*).

MATHNAVI DAR MAJRA-I- BANARAS

مثنوی در ماجرای بنارس

The other poet who composed this story is Mirza Mu`izzuddin Mohd. Fitrat. Born in Qum in 1050/1640-41, he came to India in 1082/1671-72 and received favours in the court of Aurangzib. He was *Diwan* of Bihar. In 1099 he was honoured by the title of Musavi Khan and next year made *Diwan* of the Deccan where he died in 1106/1680-81. He was great poet and scholar of his time. He composed the story of the lovers of Banaras.

1825- Salar, Bayaz, 73.

1826- NM, Delhi, 3051.

1827- Diwan-i- Fitrat, ed. By Dr. Matin Ahmad, Ph.D. thesis, Bihar University, unpublished.

NISHTAR-I- GHAM : نشتر غم

This is the third version of the story composed by Maulavi Mohd. Muqim pen-named Muqim. It was composed at the instance of his friend Munshi Ahmad `Ali, a fine calligrapher and scholar of Arabic and Persian. He completed it in the course of two or three nights in 1823 A.D. Munshi Ahmad `Ali who took the original copy of the poem, published it in his name with the *takhallus* Rasa.

1828- Nawal Kishore Press, May 1866.

DASTAN-I- BANARAS : داستان بنارس

It is an anonymous mathnavi dealing with the love story of `Abdul `Aziz and Mohni which happened in Banaras. It has no title.

1829- N.M., Delhi, 51-466, Khawja Hamid Khan, 22nd Ziqa`da 1157/29th Oct. 1744, it has four ordinary Mughal paintings.

BAHR-I- WISAL : بحر وصال

This is a historic love story of Malik Khurshid and Chanda Rani like most of the Qissa genre, complicated love affairs are narrated in this story. A Brahman Raja of Banaras had a daughter named Chanda. One day Malik Khurshid from Isfahan chanced to see her at the bank of Ganga river and fell in love with her. They were not allowed to unite with each other and hearing the false news that the princess has drowned in the river, Malik also threw himself into the river. Bodies of both of them, embracing each other, were brought out and buried in one grave. The remains of it existed during the life time of the poet, Nasibi. This story was versified by Mirza Mohd. Khan b. Musa Beg pen-named Nasibi. He was a distinguished poet of Iran and was given the title of Fakhrush Shu'ara by Fateh `Ali Shah Qajar of Iran. He came to Lucknow from Kirman, his birth place and enjoyed a life full of ease and comfort under the patronage of Ghaziuddin. Nasibi died in 1261/1845.

Nasibi composed this mathnavi in Lucknow in 1237/1821-22 and is counted among the excellent poems. In one Ms. it is entitled as *Qissa-i- Chanda Rani*.

1830- Rampur, 4359 (M.K. 671), nast. copied in 1237/28 September 1821-22, probably in Lucknow. Formerly in the collection of Amjad `Ali Khan, King of Awadh (r.1842-47), ff.87.

1831- do, M.K.671, nast, 1237, Lucknow, P.173.

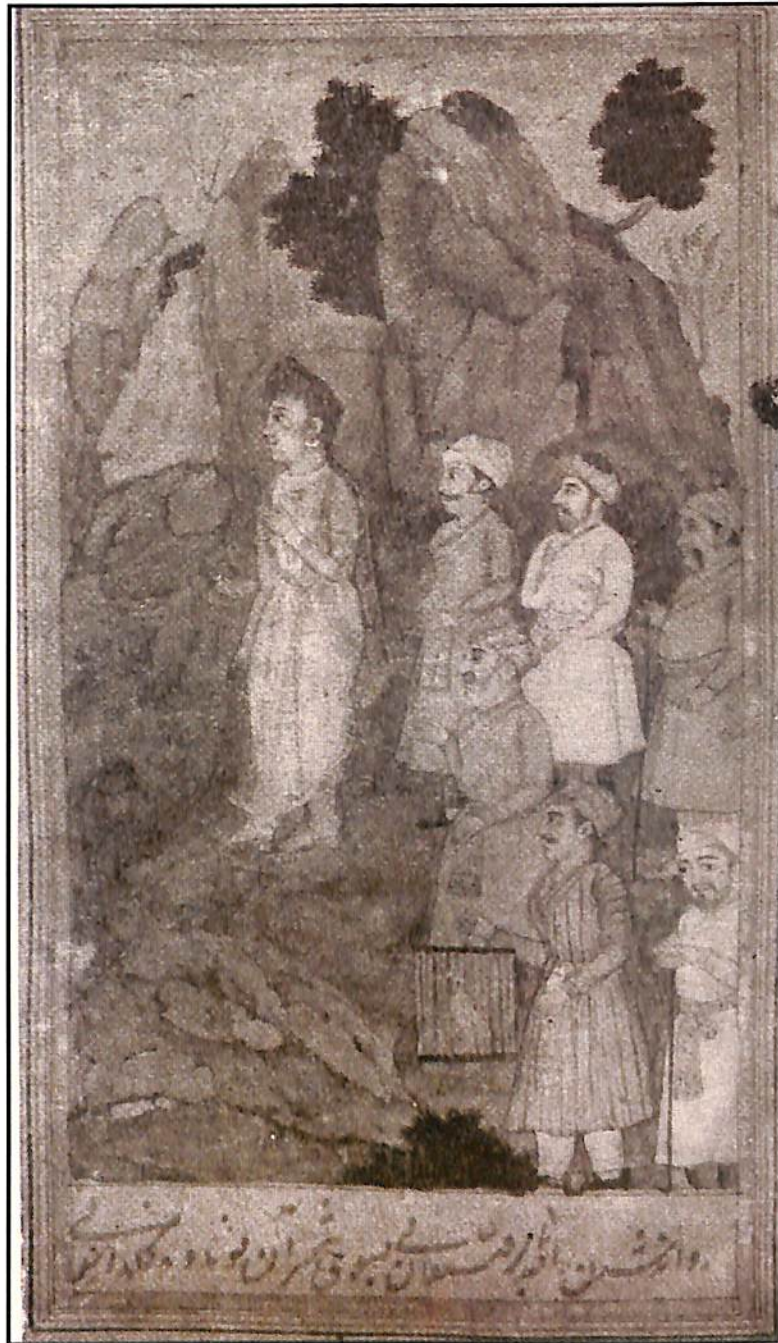
RANI CHANDRA KIRAN AND RAJA CHITRA MUKAT

رانی چندرا کرن و راجہ چترا مکت

Sarandip (Cylon) has been a legendry land of beautiful damsels for romances. In this story Rani Chandra Kiran is also said to be the daughter of Sarandip's King Chandra Bhan. Chatra Mukat was a king of Ujjain who fell in love with her. The story has no historicity, but the names of the cities, countries and characters have given a realstirs touch to it. It has been composed in Persian verse by at least two poets.

Naqid is the first poet to compose this story. In the story he informs that after a hard labour, he completed this mathnavi in 1088/1677-78. Jami and Faizi are his models in this mathnavi.

1832- Salar, Adab-870, it contains twenty Maghal style paintings.



The Raja with his companions going towards the Rani's country.

چترا کرن : CHITRA KIRAN :

The second version of the story, a little different from the above in details, is by Sada Sukh Sha`iq of Shahabad. Sha`iq was a son of Moti Lal and worked as *munshi* of Raja Holas who was an important figure during Asifuddaulah's reign (January 28, 1775-July 11, 1814 A.D.). He has euologised Akbar Shah-II, Ghaziuddin Haider, Nasiruddin Haider and Governor General of India. This version was completed in Ramazan, 1242/March 1827 A.D.

1833- Dr. S.A. Qureshi's doctoral thesis "Indian Stories in Persian Literature", submitted in the Deptt. of Persian, University of Delhi, Delhi, P.296 (unpublished).

NORTH INDIAN AND PUNJABI TALES

داستانهای هند شمالی و پنجاب

لدها فقر : LADDHA FAQIR

This story was first composed by Khwaja Hashim Naqshbandi and forms a part of his *Diwan*. It is comparatively a short poem of only one hundred and sixty four couplets. Hashim composed the story at the instance of his spiritual guide Amir Mohd. No'man. The poet has composed a love story of a certain girl (Nigarin) from a city of the Punjab and a *Faqir* named Miskin.

1834- Abu Mohd. Collection. AMU, 59.

لدها فقر : LADDHA FAQIR

It seems that the story was popular and so was included in a work called *Ma'damul Jawahar* compiled in 1025/1616 by Maulana Ja'far Tarzi.

1835- Ethe, 793.

قصه لدها فقر : QISSA-I- LADDHA FAQIR

Aqil Khan Razi, the governor of Delhi during Aurangzib's time and author of some other Indian stories referred to earlier in this work narrated this story.

1836- Sulaiman Collection, AMU, S27, nast, Monday, 18th Jumada 2nd 1195/ 11th June, 1788.

HIR RANJHA : هير رانجھا

This most popular folklore of Punjab has been rendered into Punjabi language at least sixty times. Most of the poets have given different versions and interpratations of this popular romance. Each of them has molded the story according to his taste-mystic or otherwise. Damodar is the first person to produce it in Punjabi while Warith Shah immortalized it by his rendering in 1766 A.D. The story has been narrated in many other Indian languages, including Persian.

VERSIFIED VERSION

MATHNAVI-I- BAQI KOLABI : مثنوی باقی کلابی

Hayat Jan Baqi (d. 1570 A.D.) a Persian poet of Akbar's reign composed it between 1580 A.D. and 1605 A.D. Baqi was a disciple of `Abdullah Naqshband and killed in Jaunpur in 987/1579 in the rebellion of Ma'sum Khan Kabuli. In this poem the name of Hir's lover is given as Didu and her husband is named Husain.

1837- N.M. Karachi (defective from both sides).

MATHNAVI-I- HIR-O- RANJHA

مثنوی هیر و رانجھا

Mir Mohd. La'iq of Jaunpur, the narrator of the story of Kamrup and Kamlata in his *Dastur-i-Himmat*, gives in this mathnavi the name of the lover as Shahid and the sister in law of Hir as Murad. After visiting Sa'ib-i- Tabrizi in Iran, he came back to India and was appointed chronicler of Lahore, *Sarv-i- Azad*. P.257.

1838- *Punjabi Qissey*, P.103.

AFSANA-I- DILPAZIR : افسانہ دلپذیر

Sa'id-i- Sa'idi composed it between 1037/1628 and 1063/1658. In this poem the names of the characters have been changed.

1839- PUL, Lahore, 866.

عشقیة پنجاب : ISHQIYA-I- PUNJAB

Mita pen-named Chunabi son of Hakim Darvish resident of Kilas or Garh Kilas, district Gujranwala composed it in 1110/1698, Chunabi completed the poem in Kot Kamaliya, an old and famous town in the district Montgumri. Mohabbat Khan, the head man of the town and a munshi at the court of `Alamgir, appreciated the poet's efforts.

1840- *Punjabi Qissey*, P.108.

NAZ-O- NIYAZ : HIR RANJHA

ناز و نیاز : ہیر رانجھا

Shah Faqirullah Afrin (d. 1154/1741) composed this mathnavi in 1143/1730-31. Afrin was a distinguished Sufi and poet of Lahore. He was widely respected by the governors of the area specially Saifuddawla `Abdus Samad Khan Bahadur. Hakim Beg Khan Hakim, the compiler of *Tazkera-i- Mardum-i- Dida* was a student of Faqir and Mir Ghulam `Ali Azad Bilgrami met him in Lahore in 1143/1730-31.

1841- Sprenger, 77, P.212.

1842- Ivanow, 291, nast.

1843- Lithographed at Lahore in 1319 A.H.

1844- Ivanow, 918, nast.

1845- Rieu, Or 348, nast, Rabi`-I, 1277/1860, Kalachur, ff.103.

1846- PUL, Lahore, II, 867, nast.

1847- Sprenger, P.817, No. 77.

1848- PUL, Azar, Lahore, 163, nast.

HIR RANJHA : هير رانجھا

Nawwab Ahmad Yar Khan Yakta son of Allah Yar Khan, the governor of Lahore, Multan and Thatha, belonged to Birlas tribe and a native of Khushab in Punjab. Yakta died on 23rd Jamada 1st 1147 / 10th November 1734. He composed *Hir-o- Ranjha* some time in between 1113 / 1706 and 1147/1734.

1849- Lithographed from Mufid-i- `Am Press, Lahore, 1327 A.H.

1850- Munir `Alam Collection, AMU, (wrongly ascribed to Faizi).

HIR-O- RANJHA : هير و رانجھا

Mansa Ram Khushabi wrote this story in 1157/1744 in prose and also in poetry. He was a *munshi* with Mohd. Khushhal Khan Qaqshal. He lived in Qaderabad pargana Hazarah. Pakistan.

1851- Ethe, P.935.

1852- Ivanow, 118.

1853- Rieu, II, 770 b.

1854- Marshal, P.286.

QISSA-I- HIR-O- RANJHA : قصة هير و رانجھا

Mir Qamruddin Minnat, born in Delhi in about 1159/1746, went to Lucknow in 1191/1777 and joined the court of Maharaja Tikait Rai Narender Bahadur. From there he was taken to Calcutta by Richard Jhonson entitled Mumtazud Daulah and introduced to the Governor General Warren Hastings who bestowed upon him the title of the poet laureate. Minnat composed *Qissa-i- Hir-o- Ranjha* at the instance of Richard Johnson in 1197 A.H. *Safina-i- Hindi*, P.193.

1855- Ivanow, 918, nast, 1248 A.H. Mohd. Akram for Mohd. Nasim Khan Talpur.

1856- Banaras, 0168.3, nast, 1730-31 A.D. ff.87.

1857- Ethe, 1723.

1858- Bankipore, III, 418.

1859- Sprenger, No. 377.

1860- Sardar M. `Abdul Qadir Khan Afandi wrote the story of Hir and Ranjha in English with special reference to Minnat's version in its preface.

GULSHAN-I- RAZ-I- `ISHQ-O- WAFa

گلشن راز عشق و وفا

Sunder Das Aram, a *munshi* during the time of Mir Mu`inuddin ruler of Panjab, composed this story at the instance of the well known poet of the time Sayyed Amir Bakhsh. He completed it within six months at Hafizabad in Jamadiul Awwal, 1171/20th December 1757. His mathnavi resembles to that of Muqbil in Punjabi more than Warith Shah`s work.

1861- Kapurthala State Lib. 188, nast, ff.173.

1862- *Punjabi Qissey*, P.171.

MATHNAVI-I- HIR RANJHA : مثنوی ہیر رانجھا

Mir `Azizuddin `Azim (d. 1154/1741) son of Yar Mohd, the nephew of `Ali Shair Qane` and the cousin of Mir Ghulam `Ali Mayel, born in 1163/1750, composed this mathnavi in 1214/1799. First he served the ruling Kalhura family and after their fall, he was associated with the Talpur dynasty of Sind and got the rank of poet laureate. He has imitated Ahmad Yar Yakta`s mathnavi. In details it differs from those given in Punjabi versions.

1863- Ivanow, 918, nast.

1864- *Mathnaviyat-i- Hir-o- Ranjha*, P.60.

1865- Dacca, DU/389, nast. 5th Zilhijja, 1254/1838, ff.43.

MATHNAVI-I- HIR RANJHA : مثنوی ہیر رانجھا

Mir Ziayuddin pen named Ziya (d. 1229/1813-14) a brother of Mir `Ali Shair Qane` and the uncle of Mir `Azimuddin `Azim was the poet of Mir Tahir Khan`s court. He composed this mathnavi in 1215/1800 and dedicated it to the same ruler.

1866- *Mathnaviyat-i- Hir-o- Ranjha*, 62, 63.

MATHNAVI-I- HIR RANJHA : مثنوی ہیر رانجھا

Some Azad composed this mathnavi during the reign of Mir Ghulam `Ali Khan Talpur (d. 1227/1811).

1867- *Mathnaviyat-i- Hir-o- Ranjha*, P.141.

MATHNAVI-I- HIR-O- RANJHA : مثنوی ہیرو رانجھا

Nawwab Wali Mohd. Khan (d. 1247/1832) son of Ghulam Mohd. Khan belonged to the tribe of Laghari of Billoch. He composed this mathnavi n 1227/1812.

1868- *Mathnaviyat-i- Hir-o- Ranjha*, P.193.

QITA'-I- BIDIL : قطعة بیدل

Faqir Mohd. Bakhsh Bidel son of Mohd. Mohsin, a sufi poet, was born in 1230/1814 and died in 1289/1372. He authored a number of books in Arabic, Persian, Sindhi and Sanskrit languages. He composed this long Qita' vesifying the story of Hir Ranjha in 1293/1876.

1869- *Mathnaviyat-i- Hir-o- Ranjha*, 87.

NIGARIN NAMA : نگارین نامہ

Kanhayya Lal Hindi, a native of Jalesar, in the district of Agra, settled in Lahore. He was first Indian executive engineer of Punjab and was awarded the title of Rai Bahadur. He was alive till the close of the 20th century and wrote a number of books in Persian, Urdu, and English. He compsed the story of Hir Ranjha in *Nigarin Nama* in 1881 A.D. imitating Warith Shah.

1870- *Punjabi Qissey*, P.189.

HIR RANJHA : ہیر رانجھا

Maqbul Ahmad son of Maulavi Qudrat Ahmad Faruqi of Gopa Mau versified some portions of Hir Ranjha. He left the Persian version incomplete and composed the story in Urdu.

1871- *Punjabi Qissey* (supplement) P.266.

HIR RANJHA : ہیر رانجھا

Maulavi Najaf `Ali Khan Qazi Zada of Jhajjar, wrote a number of books and narrated the story of Hir Ranjha in Persian verse.

1872- *Tazkira-i- Farah Bakhsh* by Yar Mohd. Khan Shokat, Matba'-i- Nizami, 1200 A.H. PP.57-60.

HIR RANJHA : ہیر رانجھا

Rai Khaim Narain Rind composed this story in Persian verse in the metre of *Nal Daman* of Faizi.

1873- *Punjabi Qissey*, vol-II, P.85.

PROSE VERSIONS

HIR RANJHA : میر رانجھا

Gurudas Khatri belonged to the Kohli tribe and was a native of Sankhatara. He wrote this story in between 1112/1701 and 1121/1709. It is based on Damodar's version.

1874- Qazi Fazl-i- Haq, Lahore, Mushtarak, P: 1046.

1875- *Mathnaviyat-i- Hir-o- Ranjha*, P.30.

MOHABBAT NAMA : محبت نامہ

Munshi Sewak Ram 'Utared a pupil of Mohsin of Thatta and a friend of Mir 'Ali Shair Qane', was a chief secretary of Kalhura rulers. Miyan Mohd. Sarfraz Khan, himself a a poet, patronized him. 'Utarid died in 1195/1781. He wrote the story of Hir Ranjha entitled *Mohabbat Nama* in Persian prose.

1876- *Mathnaviyat-i- Hir-o- Ranjha*, P. 52-55.

1877- Salahuddin, Garhi Yasin Shikarpur, 149, M. Shuja' b. Gul Mohd. 12 Ziq'a'da 1246 A.H. P.160.

HIR RANJHA : میر رانجھا

'Ali Beg wrote this story before 1220/1805.

1878- *Mathnaviyat-i- Hir-o- Ranjha*, P.31.

The same version is stated to be in verse form by Fazl-i- Haq.

1879- *Punjabi Qissey*, Vol-II, P.87.

HIR RANJHA: SIRAJUL MOHABBAT

هیر رانجھا : سراج المحبت

‘Ibrati ‘Azimabadi wrote the story in 1252/1836 who narrated *Nal Daman* of Faizi in Persian prose.

1880- Ivanow, 314.

1881- N.M. Karachi, N.M. 528/240, shik, P.20.

HIR RANJHA : هیر رانجھا

Fazl-i- Karim

1882- Maulana Qudratullah, Bhalwal, Sargodha, nast. P.52.

HIR-O- RANJHA : هیرو رانجھا

Mansa Ram Khushabi

Composed in 1257 or 1258 A.H. A poetic version of the story by Mansa Ram has been recorded earlier.

1883- M. Shafi’, Lahore, 263/277, shik, ff.92.

1884- N.M, Karachi, N.M. 828/240, shik, P.20.

1885- PUL, Shirani, Lahore, 4117/1065, ff. 88.

1886- Rieu, Or. 1244, nast, ff.79.

HIR-O- RANJHA : هیرو رانجھا

Basant Singh Nishat b. Sundar Singh, author of this version, lived during the reign of Akbar Shah-II (1221-1253/1806-1837).

1887- M. Shafi’, Lahore, 262/278, nast, ff.94.

HIR : هير

Barishta, born in 1148/1735 completed this work in 1178/1764.

1888- Marshal. P.107.

HIR-O- RANJHA : هير و رانجھا

Anonymous

1889- Gandhi Memorial, 70, nast, Koka Das, ff. 73.

SASSI PUNUN : سسى پنون

This famous story belongs to Sind and South Baluchistan. It is one of the most popular stories of the north western India. More than fifty version of it are found in Punjabi language. It has also enriched Indo-Persian literature by its prose and poetic versions. It is a love story of Sassi, a beautiful girl of Parvez, the ruler of Bhanbor (a city in the district of Karachi, Sindh) and Punun.

SASSI PUNUN : سسى پنون

The oldest version of this story in Persian prose is by Sayyed `Ali of Thatha, a contemporary of the leading characters of the story. He translated it from Sindhi language before 1063 / 1643

1890- Rieu, vol-II, P.634.

HUSN-O- NAZ : حسن و ناز

It was versified by Sayyed Mohd. Bhakkari under the little of *Husn-o- Naz*.

1891- Fazl-i- Haq, Urdu, 1930, P.723, *Urdu Mathnaviyan*, P.134.

NAZ-O- NIYAZ : ناز و نیاز

Mohd Tahir Narayani (d. 988/1581) wrote the story probably in Persian prose.

- 1892-** Prof. S. A. H. `Abidi's article, published in the Proceedings and Transactions of the All India Oriental Conference, 22nd Session January 1965 Gauhati, 1966.

ZIBA-O- NIGAR : زیبا و نگار

Haji Mohd. Reza Rezai composed the poem apparently in 1053/1643. It is based on the narrative of Sayyed `Ali of Thatta.

- 1893-** Rieu, Or 337, shik, Zulhijja, 28th year of Aurangzib, 1095/1684.

1894- Ivanow, 743.

1895- Sprenger, 472, P.284.

GHUNCHA-I- UMMID : غنچه امید

Wahiduddin of Batala rendered the story in Persian prose in 1112-13/1701 A.D.

- 1896-** Prof. S. A. H. `Abidi's article published in the Proceedings and Transections of the All India Oriental Conference, 22nd Session, January, 1965, Gauhati, 1966.

DASTUR-I- `ISHQ : دستور عشق

Lala Jot Parkash versified the story in 1136/1723.

- 1897-** Published from Calcutta in 1812 A.D.

NAMA-I-`ISHQ : نامه عشق

Inderjit Munshi, a native of Nikudar, was in the service of Shaikh `Alam for nineteen years and after his death entered the service of Sayyed Shahamat Khan. He left Lahore in 1140/1727 and accompanied `Abdus Samad Khan (d. 1150/1737) governor of Lahore and Multan, to Multan. He was appointed *munshi* there.

1898- *Punjabi Qissey*, P.21.

1899- Patiala, 2426, nast.

1900- Sprenger, 400, P.170.

1901- Ethe, P.917.

SHAHID-I- NAZ : شاهد ناز

Qazi Murtaza Surti versified the story in the reign of Mohd. Shah (1131-1160/1719-1748).

1902- *Sassi-i- Hashim* by Prof. Harnam Singh Shan, published by Dhankat Rai and sons, Delhi (Preface).

WAQAI-I- PUNUN : وقایع پنون

It is a joint work of two poets Mohd. Husain (d. 1251/1835) and Shahbaz Khan (b.1211 / 1796) of Padumathi in the district of Siyalkot. The first part was composed by Shahbaz Khan at the instance of his friend Piruddin in 1251/1835. The second part of only eighty couplets was composed by Mohd. Husain pen-named Husain before 1251/1835.

1903- *Panjabi Qissey*, P.36.

SASSI PUNUN : سسی پنون

Pir Farah Bakhsh Farhat son of Karam Shah better known as Masita Shah was born at Lahore in 1191/1777. His father, along with his family, went to Lucknow in 1196/1781. While returning from there, he was killed by some decoits near Shahjahanpur. Pir Farah Bakhsh returned safely with his elder brother Murad Shah in 1204/1789. Farah Bakhsh died at the age of sixty five or sixty six in 1256/1840.

1904- *Punjabi Qissey*, P.46.

MEHR-O- MAH : مهر و ماه

Maulana Pir Mohd. Awadhi composed this story at the instance of Nawwab of Radhanpur (in north west Gujarat) in 1260/1844-45. The poet, while in Sindh, heard a number of stories but *Sassi-o- Punun* was the most interesting and so he versified it.

1905- *Matba'-i- Bahrul 'Ulum*, 1295/1878.

TUR-I- 'ISHQ : طور عشق

Mohd. Salamat 'Ali Khan Salam composed the long poem after the modet of Faizi's *Nal Daman* in 1313/1846 and presented it to Nizamul Mulk Mir Mehbub 'Ali Khan of Hyderabad Deccan.

1906- Prof. S. A. H. 'Abidi's article published in the Proceedings and Transactions of the All India Oriental Confarance, 22nd Session January. 1965, Gauhati, 1966.

MAKHARIJUL 'ASHEQIN : خارج العاشقين

Maulavi Ghulam Mohd. versified the story in this mathnavi.

1907- Prof. Harnam Singh Shan, preface to *Sassi-i- Hashim*.

QISSA-I- PUNUN-O- SASSI : قصة پنون و سسی

This anonymous prose version was written in 1233-34/1818.

1908- Prof. Harnam Singh Shan, preface to *Sassi-i- Hashim*. Its manuscript consulted by Prof Shan was transcribed in 1233/1817-18.

SASSI PUNUN : سسی پنون

Anonymous.

1909- Dacca, DU/383, nast. ff. 40.

BAHR-I- WISAL : بحر وصال

Mirza Mohd. Khan b. Musa Khan Kirmanshahi composed it in 1237 A.H.

1910- Sprenger, 406, P.80.

GULSHAN-I- `ISHQ : SASSI PUNUN

گلشن عشق : سسی پنون

Dayal Das entitled Gandhi pen-named Himmat.

1911- Maulavi Shamsuddin lib. Lahore, nast, Miyan Fath Mohd. 10 Safar 1177 A.H. ff.59

1912- N.M., Karachi, NM, 1969-338, nast, Ghulam Hasan b. Miyan Ghulam `Ali Khokhar, last day of Moharram 1177 A.H. P.112.

SOHNI MAHINWAL : سوهنی مهینوال

Sohni Mahinwal is one of such stories from Punjab which still choes in its atmosphere. Though it could not attain popularity like Hir and Rajha, yet its appeal is no less for the people. It was also rendered into Persian prose and poetry several times.

MATHNAVI-I- SOHNI MAHINWAL

مثنوی سوهنی مهینوال

It was composed by Saleh, a poet from Afghanistan. He was inclined to sufism and developed deep attachment with `Abdul Hakim (d. 1732 A.D.) a washerman of the dyer cast. He is buried at `Abdul Hakim in the district of Multan. It was probably versified in between 1839 and 1841 A.D.

1913- PPL. Lahore, 871.99.

1914- *Punjabi Qissey*, P.195.

ARZANG-I- `ISHQ : ارژنگ عشق

`Ata Mohd. Zirak belonged to a rich family of Kalanoor where he served as qanungo. His father Shaikh `Abdur Rahim was a scholar who taught him.

1915- Matba'-i- Mohammadi, Pishawar, 1286 A.H.

QAND-I- LAZZAT : قند لذت

Shaikh Nizamuddin Miskin, a native of Korawal in the district of Siyalkot, composed this mathnavi in 1284/1867-68.

1916- Nazir Ahmad published it from Matba'-i- Mohammadiya, Lahore.

MIRZA-O- SAHEBAN : میرزا و صاحبان

This is an other popular story of the Punjab and specially the Jats of Jhang and Montgumri. It is a tragic romance. The mainpart of the story deals with the bloody fight with Mirza. It is full of love, manual feats, arrow shooting, sword playing, horse riding etc. The main characters of the story are Mirza, the hero and Saheban the heroin.

SHAM'-I- MAHAFIL : شمع عافل

This mathnavi, narrating the story of Mirza Saheban was composed by Taskin during the reign of Mohammed Shah in 1145/1732. Nothing about Taskin is known except that his father died when he was quite young and he received his spiritual initiation from Qutb-i-Rabbani Mohiuddin and Mohd. Akram.

1917- *Punjabi Qissey*, P.49-69.

MIRZA NAMA : میرزا نامہ

'Ali Quli Waleh Daghistani poetically known as Waleh (d. 1169/1756) and the author of *Riyazush Sho'ara*, a celebrated *Tazkira* of Persian poets, versified this story.

1918- Ivanow, 856.

QISSA-I- MIRZA-O- SAHEBA

قصہ میرزا و صاحبہ

Khairullah Fida son of 'Abdullah Amanat Khani, a native of Lahore heard the story from a story teller.

1919- *Punjabi Qissey*, P.68-80.

1920- PUL, Shirani, Lahore, 1081.

SHAUQ NAMA : شوق نامہ

This is the fourth version of the story by Sadiq of Multan. Timur Shah Durrani son of Ahmad Shah Durrani has been praised in this mathnavi. It was composed at the instance of Prince Ghulam 'Ali in 1201 A.H.

1921- PUL, Lahore, 571.

NAIRANG-I- `ISHQ : MATHNAVI-I- SHAHID-O- `AZIZ

نیرنگ عشق : مثنوی شاهد و عزیز

Maulana Mohd. Akram Ghanimat (d. 1110 A.D.) from Kunjah. a town in the district of Gujarat Shah Dula, was a Qaderi sufi. He was attached to Nawwab Mukarram Khan (d. during the reign of Farrukh Siyar) and Artuq Beg, the *faujdar* of Siyalkot. Ghanimat completed it in 1096/1635. It contains fifteen hundred couplets.

1922- Tajikistan, 1555/2, nast, 1226/1814. ff.41.

1923- do, 1456/2, shik, 1234/1819, ff.45.

1924- do, 1472/1, nast, Mirza Hamid b. Mirza `Abdul Khaliq Diwan. 1243/1827, ff.20.

1925- do,265/6, shik, Mulla `Isamuddin Oralkain, 1268/1852, ff.59.

1926- Kashmir, 2220, nast, P.143.

1927- do, 1039, nast, P.140.

1928- Raja 185/1 nast, M. Raushan b. Shaikh M. Anwar, 1220 A.H. P.126.

1929- do, 250/1, nast, Karam Karim, 1247 A.H., P.122.

1930- do, 252, nast, P.80.

1931- Ivanow, 819, nast.

1932- Bankipore, 367, nast, ff.55.

1933- Hamidia, 749, nast, Asad `Ali, ff.52.

1934- Ghalib, F-91.51, nast, Jugal Kishore, 1248/1889, Shahjahanabad, ff.56.

1935- Haryana, M/857, nast, ff.69.

1936- Ch. B. 10, nast, ff.61, illustrated.

1937- Rampur, M8482, nast, 15th year of Ahmad Shah, ff.56.

1938- do, 20587, nast.

1939- do, M6656, nast, Mehtab Rai, 4th year of Akbar Shah, ff.22.

1940- do, 1280/1863.

1941- Nawal Kishore Press, Kanpur, 1902.

1942- Matba`-i- Mohammadi, Moradabad, November 1891.

SHARH-I- NAIRANG-I- `ISHQ : شرح نیرنگ عشق :

Anonymous.

1943- Rampur, M-4573, nast, ff.196.

SHARH-I- NAIRANG-I- `ISHQ : شرح نیرنگ عشق :

Maulavi M. Ashraf and Maulavi Hafiz Halim `Ali.

1944- Rampur, 6073, nast, P.218.

CHANESAR NAMA : چنيسر نامه

It deals with a romantic episode of Sindh. It is the product of an age when Sindh had passed into the hands of the Mughals and the Tarkhans had lost their political supremacy. It was composed by Idraki Beglari (d. 1034/1624-25) whose patron was Abul Qasim Beglar to whom the work has been dedicated. It is stated that *Chanesar Nama* is one and the last of the three best Persian mathnavis produced in Sindh. The other two are *Mazharul Athar*, compiled in 940/1533-34 and *Tarannum-i- Ishq* composed during the reign of Mirza Jani Beg.

1945- Edited by Sayyed Husamuddin Rashedi, Sindhi Adabi Board, Karachi, 1956.

MISCELLANEOUS TALES

داستانهای دیگر

بساتین الانس : BASATINUL UNS

Basatinul Uns is an Indian tale of King Kishwargir and Princess Mulk Ara written in ornate prose. Mohd. Sadr `Ala Ahmad Hasan Dabir-i- `Idusi entitled Taj known as Ikhsetan was a native of Delhi and a hereditary servant of the court of Tughlaqs and secretary to the royal chancery. *Basatinul Uns* is a book of tales of the rulers of Kashmir, Qannauj, Sarandip, Ujjain and China. It was completed in 726/1326. when the author was 26 years old. It is interspersed with Arabic and Persian verses.

- 1946-** A photocopy of this Ms is in Jaiaswal Research Institute, Patna. Prof. S.H. Askari has introduced it in his article "Historical value of *Basatinul Uns*, Journal of Bihar Research Society, January, December, 1962.
- 1947-** Central Record Office (Hyderabad), 1407.
- 1948-** Rieu, Add. 7717, nast, Safar, 1074/1663, ff.167.
- 1949-** Lucknow, 297-5/M70B, nast, 1st Ramazan, 1046 A.H.
- 1950-** Institute of Peoples of Asia, 2 Armensky street, Moscow. It was copied on 27th Zilhijja 836 A.H. in Herat by Qawwam b. Mohd. Mazandarani.
- 1951-** Maktaba-i- Shaikh `Arif Hikmat, Medina-i- Mukarram, Saudi Arabia, 9/902, nast, Friday, 18th Moharram, 874 A.H.
- 1952-** do, 8/902, nast, a later copy.
- 1953-** Edited by Prof. Nazir Ahmad, Published from Persian Research Centre, IRI, N. Delhi. 2010.



Armed men about to attack a man in a tree who has turned into a bird. Bahar-i Danish by 'Inayat-Allah Kanbo. Deccan, Mudgal Fort in the province of Bijapur (Karnataka).

SIRAJUT TARIQ : سراج الطريق

The story of Naskit son of the devotee Udailik and of his visit to the realm of Yama (جم پوری), translated from a Sanskrit original by Rup Narayan Khattari in 50th regnal year of `Alamgir i.e. 1118/1706.

1954- H.G. 50/145, nast, ff.22-57.

BAHAR-I- DANISH : بهار دانش

It is a romance of Jahandar Sultan and Bahrawar Bano. In the course of the long main story, the author has inserted many sub-stories, most of which are to be found in *Tuti Nama*. The author Shaikh `Inayatullah Kanbo of Lahore was the elder brother and teacher of Mohd. Saleh Kanbo, the writer of *Amali Saleh*, a history of Shahjahan's period. Shaikh `Inayatullah died in 1083/1677. `Inayatullah says in his preface to this work that the tale is not the product of his own mind. He merely has given Persian garb to the story which he had heard from a Brahman (abviously in some Indian language).

1955- Printed in Calcutta, 1800 and again in 1836.

1956- Printed from Delhi in 1849.

1957- Printed from Lucknow (date not given).

1958- Printed from Bombay, 1877.

1959- Ivanow, 302, nast.

1960- Anjuman, 89165527/9, nast, Saleh Mohd. 1258 A.H. P.56.

1961- Rieu-II, 765-66.

1962- Ethe 806-817.

1963- Bodlican, 466-72, 1976-III, 2523-25, vide Marshal, P.204.

1964- Colonel Alexander Dow translated several tales of it into English and published under the title of "The Tales of `Inayatullah", published from London, 1768.

1965- A full English translation of the work in three volumes by Johnathan Scot was published from Shrowsbery in 1709.

- 1966-** In 1802, this English translation was rendered into Germany by A.T. Hartmann and published in Laipzing.
- 1967-** A French translation made by Lescallier was also printed.
- 1968-** N.York, 9, nast, `Abdullah Rahim, 19 Rajab 1613/21 December 1701, ff.331, earliest dated illustrated copy.
- 1969-** Idara, 285, nast, ff.190.
- 1970-** do, 32, nast. Ghulam Muhiuddin Khan Qaderi, 9 Moharram, 1230 A.H. ff.434.
- 1971-** Bankipore, 741, nast, 19th century, ff.245.
- 1972-** do, 742, ta'liq, 19th century, ff.380.
- 1973-** Science and Technology, 6 2022, nast. Safar 1250 A.H. ff.350.
- 1974-** Pir, 414, nast, ff.165.
- 1975-** do, 1607, nast. Jahangirabad, ff.225.
- 1976-** Nadva, 15, nast. `Abdullah Khan, 1205 A.H. P.400.
- 1977-** Raja, 377, shik, Bhikari Das, 1115 A.H. P.550.
- 1978-** Rampur, DB 243, nast, Diyanat Rai, 16 Rabi'-II, 1142 A.H. at the instance of Hafizullah Khan P. 487, illustrated.
- 1979-** do, 1572, nast, P.304, illustrated.
- 1980-** do, 13454, nast, Shaikh Sa'dullah b. Shaikh Mohd.
- 1981-** Rana, 58, nast, 1266 A.H. ff.318.
- 1982-** do, 69, nast, ff.85.
- 1983-** Jami'a, C88, nast, Qazi Ne'matullah b. Maulana Mohd. Ashraf, 1233, Lucknow, ff. 376.
- 1984-** do, C63, nast, ff.153.
- 1985-** do, C203, nast, Zuhurullah b. Mohd.
- 1986-** do, 1104, ff.220.
- 1987-** do, C268, shik, nast, Imam Bakhsh, ff.34.
- 1988-** Madras, D323, nast, 1835 A.D.

- 1989-** do, D326, nast.
- 1990-** do, D324, nast.
- 1991-** do, D325, nast.
- 1992-** do, D822, nast.
- 1993-** do, D842, nast.
- 1994-** do, D897, nast.
- 1995-** do, D898, nast. 1797 A.D.
- 1996-** Tajikistan, 1463, nast, 1256/1792, ff.345.
- 1997-** do, 4527, nast, ff.390.
- 1998-** do, 9255, nast, ff.406.
- 1999-** do, 315, nast, illustrated.
- 2000-** do, 3790, nast, P.86-106.
- 2001-** do, 12377, nast, P.444.
- 2002-** do, 930, nast, Nur Mohammad b. Mohd. Hasan b. Hafiz Ahmad grandson of Mohd. Daim Jalandhari, 29 Jumada-I, 1221/1861 Bikrami, P.725.
- 2003-** do, 8628, nast, Ram Dayal Puri b. Sudh Singh, 22nd regnal year of Raja Dhiraj, 10 Safar 1229 A.H. P.356.
- 2004-** do, 6542, nast, Kaiwal Ram, 1821 A.D. P.431.
- 2005-** do, 9143, nast, `Abdul Ghafur, 25 Sha`ban 1240 A.H. P.426.
- 2006-** do, 1002, nast, Khuda Bakhsh resident of Mastala Paikral, 7 Ziq`da 1041 A.H. P.882.
- 2007-** do, 2150, nast, Mulla Ya`qub resident of Chatuwal, 1247 A.H. P.54-806.
- 2008-** do, 9985, nast, Khawja Aminuddin, Alwar, 25 Safar 1249 A.H. at the instance of Lala Shiv Nath, P.206.
- 2009-** do, 10676, nast, Karam Ilahi b. Miyan Ghulam Rasul, Rajab 1251 A.H. P.596.
- 2010-** do, 2654, nast, 1250 A.H. P.634.
- 2011-** do, 10603, nast, Mohd. Bakhsh b. Shaikh Ahmad b. Miyan Shamsuddin b. Qazi Mohd. Akram, Siyalkot, 1254 A.H. P.502.

- 2012-** do, 7442, nast, Karam Bakhsh, Narat, 27 Ramazan 1255 A.H. P.693.
- 2013-** Ganj Bakhsh, Islamabad, 661, nast, 11 Moharram 1061 A.H. P.720.
- 2014-** NM. Karachi, NM 1971-273, nast, Ghulam Rasul, 20 Ziq'a'da, 1072 A.H. P.538.
- 2015-** A.T.U, Karachi, 7 ق 3 ف, shik, Mirza `Abdullah 1090 A.H. P.366.
- 2016-** Ganj Bakhsh, Islamabad, 4465, shik, Fakhruddin, 21 Moharram 1096 A.H. P.585.
- 2017-** Madrasa `Aziziya, Bhirah, Sargodha, nast, Shamsuddin b. Mohd. Hasil Kot Daska Sahiyan, P.384.
- 2018-** Ganj Bakhsh, Islamabad, 6518, nast, P.620.
- 2019-** do, 7991, nast, P.302.
- 2020-** do, 7703, shik, P.48.
- 2021-** do, 105, nast, Shaikh Soz, 22 Ziq'a'da, 1149 A.H. P.470.
- 2022-** do, 7602, nast, worm eaten.
- 2023-** do, 4015, nast, P.468.
- 2024-** do, 3724, nast, P.249.
- 2025-** do, 4724, nast, P.249.
- 2026-** do, 4722, shik, P.492.
- 2027-** do, 2201, nast, P.676.
- 2028-** do, 10225, nast, P.864.
- 2029-** do,....., nast.
- 2030-** do, 11377, nast, P.189.
- 2031-** do, 10005, nast, P.202.
- 2032-** do, 1684, shik, P.304.
- 2033-** do, 6230, nast, ff.167.
- 2034-** do, 7728, nast, P.50.
- 2035-** do, 8000, nast, ff.270.
- 2036-** do, 9936, nast, Kishan Lal Agarwal Jain `Asri, Zilhijja, 1257 A.H./14 January 1842 P.404.



Prince kamgar, the vizier's son, with a goldsmith, and the son of a trader going to search for Afsar Ara Banu.
Bahar-i Danish by 'Inayat-Allah Kanbo. Deccan, Mudgal Fort in the province of Bijapur (Karnataka),

- 2037- do, 1056, nast, Mir Mehbub Shah b. Mir Husain `Ali Shahid, 16 Rajab 1259 A.H. P.588.
- 2038- do, 8286, nast, Ghulam Qadir b. Miyan Shair Mohd. Sha`ban 1261 A.H. P.468.
- 2039- do, 9524, nast, Khan Mohd. b. `Umar Bakhsh 1902 Bikrami (?) P.550.
- 2040- do, 1697, shik, Mohd. Nazim Siddiqui, Ziq`da 1264/18 October 1847, P.568.
- 2041- do, 1988, shik, Karamdad, 1265 A.H. P.490.
- 2042- do, 9652, nast, Amir Khan b. Janbaz Khan, 18 February 1851 A.D. P.533.
- 2043- do, 6760, shik, Nur Mohd. 24 Shawwal 1267 A.H. P.765.
- 2044- do, 8948, nast, P.454.
- 2045- do, 3592, nast, P.178, incomplete.
- 2046- do, 3354, nast, P.588.
- 2047- do, 3657, shik, P.168.
- 2048- do, 1803, nast, P.521.
- 2049- do, 5375, shik, P. 274.
- 2050- do, 5761, nast, P.30 (only a portion).
- 2051- do, 8443, nast, P. 763.
- 2052- Mazhabi Kitabkhana, Mawlavi Wardag, Pishawar, 1087, nast, Rahmatullah, 24 Rajab, 1116 A.H. P. 462.
- 2053- PUL, Shirani, Lahore, 4315/1262, nast. `Abdul Hakim b. Fath Mohd. Wazirabad, Ziq`da, 1117/1706.
- 2054- Rieu, Add. 18, 409, nast, Ramazan, 1146/1734. ff. 363.
- 2055- do, Add. 25,840, shik, ff.271.
- 2056- do, Add. 7674, nast, ff.276.
- 2057- do, Egerton, 1019, nast, ff.269.
- 2058- do, Add. 6152, nast, ff.227.
- 2059- do, Add. 6153, nast, ff.221.

- 2060-** do, Add. 26, 314, nast, Mohd. Hasan b. Shaikh Kamal, Rabi`-I, 13th year of Mohd. Shah (1143/1730).
- 2061-** do, Add. 6640, nast, ff. 292.
- 2062-** do, Add. 5564, nast, Moharram, 1185/1771, ff.144 (for Capt. John Burdett at `Azimabad).
- 2063-** do, Add. 5607. nast, `Abdun Nabi Bengali Barduwani, Zulhijja. 1188/1775.
- 2064-** do, Add. 6639, nast. Rabi`-II, 1190/1776.
- 2065-** do, Add. 6968-6997, (thirty volumes), with a transcript of Jonathan Scott's translation.
- 2066-** Karam Din Lib. Chhawani, Sargodha, nast, Darwesh Mohd. Khushab. 1275 A.H. P.476.
- 2067-** NM, Karachi, NM 1969-147, ta'liq, 26 March 1860/3 Ramazan 1276, P.368.
- 2068-** PPL, Lahore, 873,9 عنا (2) nast. Shah Mohd. b. Qazi Mahtabuddin. 4 Bhadon. 1918 Bikrami, ff.252.
- 2069-** Dr. Wahid Qureshi Lib, Lahore, nast, Gopal Sahaye, 20 October 1860/1277. ff.247.
- 2070-** M.Sharif Lib. Bhalwal, Sargodha, nast. Maula Dad, Chinut, 1286 A.H. P.442.
- 2071-** Shah M. Miyan Lib. Bhalwal, Sargodha, Shaikh Allah Datta alias Sufi Datta. 1286 A.H. P. 528.
- 2072-** Miyan Daud Khan, Sehranwala, Sargodha, nast. M. Sa`id Sultani, 12 Ramazan 1286 A.H. P. 586.
- 2073-** Sufi Ni`matullah Lib. Bhalwal, Sargodha, nast, Nur Ilahi b. Khudha Bakhsh Saqqa Hyderabad, 1289 A.H. P.444.
- 2074-** Miyan Sardar Mohd. Lib. Bhalwal, Sargodha, nast. Mulazim Husain b. Ghulam Nabi in Imam Bara, Kotla Sayyed, 1289 A.H. P.442.
- 2075-** Mo`azzam Khan Kitab Furush, Dera Isma`il Khan, nast, Basharat Husain, Dainawal, 1289 A.H. P. 648.
- 2076-** Hamdard Lib, Karachi, R430, nast, 1290 A.H. P.88 only few stories.
- 2077-** NM, Karachi, NM 1974-81, nast. 13 Ramazan 1293 A.H. in Bengal.

- 2078-** NA, Islamabad, 31, nast, 13 Safar 1293 A.H.
- 2079-** M. `Ali Kauthar Bathi, Shaikhupura, nast, `Abdur Rashid b. Hamidullah Khokhar, 21 Ramazan 1298 A.H. P.709.
- 2080-** M. `Ali Lib. Bhalwal Sargodha, shik, M. Sa`id b. Safdar `Ali, Friday 5 Zilhijja 1299 A.H. P.388.
- 2081-** NM, Karachi, NM 1957-6554/40, ta`liq, P.460.
- 2082-** do, NM, 1957-974/301, nast, P.71.
- 2083-** do, NM, 1968-569, nast, P. 794.
- 2084-** M. Siddiq Shah Din Faruqi, Wazirabad, Gujranwala, nast, 1250 A.H. P.560.
- 2085-** NM, Karachi, NM 1969-283, ta`liq, Qutbuddin, 1252 A.H. P.760.
- 2086-** Maulana Mehmud Beg, Naunanwala, Sargodha, nast, 1894, Bikrami, P.382.
- 2087-** Allah Datta Lib. Bhalwal, Sargodha, nast, Mulla Khushi Mohd. 1255 A.H. P.472.
- 2088-** M. Ramazan Shah Gardezi, Multan, nast, Faqir Qadir Bakhsh, 1257/1898, P.500.
- 2089-** S. Ayyub Khan Binnauri, Asia Gate, Pishawar, nast, P.579.
- 2090-** Pishawar University, Pishawar, 483/890, nast, Mohammadi, 6 Zilhijja 1258 A.H. P.652.
- 2091-** `Aatur Rehman Khokhar Lib. Jhawaryan, Sargodha, nast, Manzurul Haq b. Mulla `Abdul Karim, 1261 A.H. P.498.
- 2092-** Shahedy lib. Narang Mandi, Shaikhupura, nast. 1261 A.H. P.422.
- 2093-** ICCR, 891.553 – 1 NA, nast, Rashid `Abdul Hamid, Shahjahanpur, 1160 A.H., ff.796.
- 2094-** Al-Riyaz Lib. Lahore, nast, 1266 A.H. P.544.
- 2095-** S. Sibtul Hasan Zaigham, A`wan Town, Lahore, shik, Ilahi Bakhsh, Sawan 1907 Bikrami, P.312.
- 2096-** `Alamgir Shuja` Chowk Wazir Khan, Lahore, nast, Saifullah 21 Safar 1270 A.H. P. 620.
- 2097-** Maktaba Habibiya, Dera Isma`il Khan, nast, `Abdul Wahab b. `Ubaidullah Rajput, 1900 Bikrami, P.530.

- 2098-** NM, Karachi, NM, 1965-154, ta'liq, 21 Jumada-I, 1274 A.H. P.532.
- 2099-** Maulana Qudratullah, Bhalwal, Sargodha, nast, Hamid `Ali b. Shaikh `Abdur Rauf, 11 Sha'ban 1274 A.H. P.518.
- 2100-** PPL, Lahore, 873, 9 عنا (4), nast, 19 Ramazan 1231 A.H. ff.431.
- 2101-** Dr. Mohd. Baqar Lib. Lahore, nast, 1233 A.H., for Sharafuddin Hajjam (Barbar), ff.237.
- 2102-** Jahanzib, Loharan, Jhchlum, nast, Shaharyar, 1235 A.H., P.582.
- 2103-** PUL, Azar, Lahore, 8574-5-45, nast, S. Madad `Ali b. S. Samand Shah Wilayat Bukhara, Siyalkot, 25 Rajab 1237 A.H. P.640.
- 2104-** NM, Karachi, NM. 528/69, ta'liq, Dev Chand b. Nanak Chand, 18 Shawwal 1237 A.H. P.304.
- 2105-** A.T.U, Karachi, 5 ق ف 3, nast. M. Jalaluddin b. Mohd. Karimuddin, 25 Jumada-II, 1239 A.H. P.560.
- 2106-** Ahmad Husain Ahmad Qila'dari, Gujarat, 860, nast. 1239 A.H. P.406.
- 2107-** `Ulama Academy, Shahi Masjid, Lahore, 2794, nast, Munshi Khudayar b. Miyan Qutbuddin, 5 Safar 1240 A.H. P.618.
- 2108-** Dayal Singh Trust, Lahore, 626, nast. 1241 A.H. ff.309.
- 2109-** Anjuman-i- Khilafat, Rivah, Sargodha, shik, 1242 A.H. P. 287.
- 2110-** Qazi Ghulam Rasul Chishti, Shaikhupura, Chanbal, Lahore, 4, nast and ta'liq, Hafiz Shah b. Hafiz M. Tahir, 1143 A.H. P.222.
- 2111-** NM, Karachi, NM. 1961-1010, nast, Ghulam Yousof, 26 Sha'ban 1246 A.H. P.436.
- 2112-** Maulana Fazlullah Shah, Sargodha, nast. Maulavi M. Qasim, 1249 A.H. P. 562.
- 2113-** Faqir S. Mughithuddin Bukhari, nast, Karam Ilahi b. Miyan Ghulam Rasul, Rajab 1251 A.H. P. 596.
- 2114-** `Alamgir Shuja' Chowk Wazir Khan, Lahore, shik, Lala Suluk Raj, 12 Makhar 1888 Bikrami, 1249 A.H. P.398.

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- 2115-** Hamdard Lib, Karachi, nast. Sayyed Imdad `Ali for Zibun Nisa Begum in Bagh-i-Dilkusha, P.476.
- 2116-** do, nast. P.797.
- 2117-** Ehsan Danish, Danishabad, Anarkali, Lahore, nast. P.252.
- 2118-** PPL, Lahore, 873, 9, `Ana (3). shik, ff.337.
- 2119-** PUL, Azar, Lahore, 8536-57, nast, Sa`dullah Multani, 7 Jumada-II, P.774.
- 2120-** Mufti Mohd. Sadiq Lib. Bhawalpur, nast. P.360.
- 2121-** Mohd. Shafi`ur Ra`i, Narang Mandi, Shaikhupura, nast, P.477.
- 2122-** PUL, Azar, Lahore, 8541-5-12, nast, Miyan Mohd. b. Miyan Nur Ahmad, Batala, Amnabad, P.496.
- 2123-** Museum, Pishawar, 51, nast. `Abdullah.
- 2124-** Maktaba al-Jamal, Jhaniyan, Multan, nast. Kali Das Lahori, 1205 A.H. P.390.
- 2125-** Hashemi Lib. Naushehra, Gujranwala, Shaikhupura, nast. Shah `Abdul Mahamid b. Shah Maulavi Fakhruddin, 17 Ramazan 1207 A.H. P.492.
- 2126-** Faqir Khana, S. Mughithuddin, Lahore, nast. Barakat `Ali Shah, 1209 A.H. P.411.
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- 2128-** Makhdum S. Shamsuddin Gilani, Uch, 362, nast. 15 Sha`ban 1212 A.H. ff.1-286.
- 2129-** Mohd. Shafi`, Lahore, 260 / 275, nast, 29 Jumad-II, 1219 A.H. ff.213.
- 2130-** Darul `Ulum No`maniya, Lahore, nast, Amir Bakhsh b. Pir Bakhsh, 1227 A.H. P.310.
- 2131-** do, 3787/754, Ibrahim b. Mohd. Murad, 1127/1715.
- 2132-** Sayyed Sibtul Hasan Zaigham, Lahore, Mohd. `Abdullah, 1138 A.H. P.289.
- 2133-** A.T.U, Karachi, 3 ق ف, nast. Dipak Rai Kayasth, 19 Safar 1153 A.H. Ahsanabad, P.596.
- 2134-** Makhdum Sayyed Shamsuddin Gilani lib. Uch, 361, nast. 16 Ziq`da 1166 A.H. P.594.
- 2135-** NM, Karachi, NM 1997-912/27, shik, Mohan Das for Maulana Mohd. Yousof, 20 Ziq`da 1171 A.H. Burhanpur, P.790.
- 2136-** PUL, Shirani, Lahore, 4861/184.

- 2137- Chaudhry Zakauallah, Narang Mandi, Shaikhupura, nast, `Abdur Rahim Mirza b. Qadir b. Hayat Bakhsh, 1180 A.H. P.392.
- 2138- PUL, Azar, Lahore, 8551-5-22, nast. 1184, P.508.
- 2139- Habibur Rehman, Sargodha, 24, nast. Mirza Mirdad b. Qaim Shah Wais, 1185 A.H. P.962.
- 2140- Shahiya Lib. Narang Mandi, Shaikhupura, nast. `Izzatullah b. Shah Murad Bakhsh Shahedi, 1190 A.H. P.410.
- 2141- Mujahidul Islam Lib. Peoples Colony, Faisalabad, nast. Bakhtawar Hasnain, 2 Ziqā`da 1190 A.H. P.354.
- 2142- A.T.U. Karachi, 3 ق ف 6, nast. Amir `Ali b. Mohsin b. Zaki Husaini, Mohammadabad Bedar, 26 Sha`ban 1194 A.H. in Bandar Machchli Pattan, P.692.
- 2143- A.T.U. Karachi, 6 ق ف 3, nast. P.276.
- 2144- NM, Karachi, NM, 1978-6, nast. Ahmad Yar.
- 2145- Maulana Shehabuddin, Sargodha, nast. Shahid `Ali Kazmi, Aurangabad, P.602.
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- 2151- PPL, Lahore, 873,9 (1), nast. Nusrat Ahmad and M. Mahmud, P.370.
- 2152- PUL, Azar, Lahore, 8572-5-43, nast. P.432.
- 2153- do, 8576-5-38, nast. M. Ramazan b. Miyan Nur Jamal, P.476.
- 2154- PUL, Shirani, Lahore, 3201/195, nast, in two volumes.

- 2155-** Maktaba Sulaimaniya, Sahinwal, Sargodha, nast, Zakir Husain Jawwadi, P.382.
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- 2176-** Dr. M. Baqar Lib. Lahore, nast. ff.397.
- 2177-** do, nast, Ahmad Yar, ff.247.
- 2178-** Central Lib. Bhawalpur, nast. P.372.

- 2179-** Ahmad Husain Ahmad Qil'a Dari, Gujarat, 888, nast. P.544.
- 2180-** do, 886, nast. P.544.
- 2181-** S. Mohd. Bidari, Nazimabad, Karachi, nast.
- 2182-** Dayal Singh Trust, Lahore, 666, nast. ff.203.
- 2183-** Mashreqiyah Darul 'Ulumul Islamia, Pishawar, 1803, nast.
- 2184-** Peshto Academy, Pishawar, 682, shik. P.503.
- 2185-** Record Office, Pishawar, 45, nast. P.442.
- 2186-** do, 148, nast. P.338.
- 2187-** PUL, Shirani, Lahore, 3818/785, nast, M. Reza.
- 2188-** do, 5779, incomplete in the end.
- 2189-** Bodliean, 466-72, 1976-III, 2523-25, vide Marshal, P. 204.
- 2190-** Tajikistan, 2396/3, nast. ff.52.
- 2191-** do, 818, nast. Khawja b. 'Aziz Khawja-i- Khuqandi, 10 Ramazan 1234/3 June 1819, Khuqand, ff.267.
- 2192-** do, 1116/1, nast, 1234/1819, ff.152.
- 2193-** do, 34, nast, ff.262.
- 2194-** do, 2547, nast, 1295/1878, ff.459.
- 2195-** do, 810, nast. ff.451.
- 2196-** do, 231/2, nast. Mirza Igam Birdi Qarawal Begi, 11 Sha'ban 1318/5 December 1900, ff.402.
- 2197-** do, 1440/2, nast. 8 Zilhijja 1325/12 January 1908, ff. 488.
- 2198-** Tonk, 3837, nast.
- 2199-** do, 2927, nast.
- 2200-** do, 3307, nast.
- 2201-** Dacca, HR-4952, nast.
- 2202-** do, DU/75, nast, ff.186.

MUNTAKHAB-I- BAHAR-I- DANISH

منتخب بهار دانش

Selection of the work made by an anonymous author in 1290/1873.

2203- Hamdard Lib. Karachi, 44-2 D, nast. 1290 A.H. P.88.

عطر بهار : ITR-I- BAHAR

Nizamuddin Hasan Sha'iq son of Maulavi Ghulam Mohiuddin Owaisi Sirhindi (Badruddin b. Hasan Khala'iq b. Maulavi Ghulam Mohiuddin) made an abridgment of *Bahar-i- Danish* in simple Persian language. The author makes a clarification in the preface that the original *Bahar-i- Danish* was written in a fascinating style. It was too difficult to understand it conveniently. Hence he rendered it in simple Persian language.

2204- Maulavi Allah Din Nizami, Chishtiyani- Kohna, Bhawal Nagar, nast, Miskin 'Ali Qalandari, 1302 A.H.

2205- Pishawar University, Pishawar, 75, naskh and nast. P.172.

2206- Tajikistan, 2396/3, nast. ff.52.

2207- do, 818, nast, Khawja b. Aziz Khawja-i- Khuqandi, 10 Ramazan 1234 / 3 June, Khuqand, ff.267.

2208- do, 1116 / 1, nast. 1234/1819, ff.152.

2209- do, 34, nast, ff.262.

2210- do, 2547, nast, 1295/1878, ff.459.

2211- do, 810, nast, ff.451.

2212- do, 1440/2, nast. 8 Zilhijja 1325/12 January 1908, ff.488.

2213- Banaras, IX, 52/10, nast.

2214- Jami'a, D-19/11, nast. Rabi'-II, 1245 A.H. ff.122.

SHARH-I- BAHAR-I- DANISH

شرح بهار دانش

Nizamuddin, resident of Kot Bhawani Das, prepared this glossary of some words in *Bahar-i- Danish* and occasionally giving some explanations. Possibly he is the same who is the author of *Itr-i- Bahar*.

2215- Ganj Bakhsh, Islamabad, 11932, nast. 10 Maikh 1925 Bik. P.105.

2216- do, 11691, nast, P.80.

BAHAR-I- DANISH (MANZUM)

بهار دانش منظوم

A poetical paraphrase of `Inayatullah's *Bahar-i- Danish*. It was accomplished by Hasan `Ali `Izzat the author of another mathnavi *Lal-o- Gauhar* composed in 1192/1778 during the reign of Tipu Sultan (1197/1783/1213/1799).

2217- Ethe, 818 (incomplete in the end).

BAGH-O- BAHAR : باغ و بهار

Another Urdu translation by Mohd. Isma`il better known as Mirza Jan Tapish, 1858.

2218- Published from Majlis-i- Taraqqi-i- Adab, Lahore, 1387 A.H.

TARJUMA-I- BAHAR-I- DANISH

ترجمة بهار دانش

Siddique translated into Urdu in Ramazan, 1154 A.H.

2219- Pir, 1932, nast. ff.16

2220- Versified Urdu translation by one Tanha, Nawal Kishore, 1289 A.H.

BAHAR-I- DANISH (MANZUM)

بهار دانش منظوم

`Ashiq also versified *Bahar-i- Danish* in this mathnavi which was composed in 1218/1803-40.

2221- Lucknow University Lib. 891.5513.

KHULASA-I- BAHAR-I- DANISH

خلاصة بهار دانش

Sayyed Imdad Husain of Revari summarized *Bahar-i- Danish* in this work in simple Persian language.

2222- Banaras, IX 52/11.

SHO'LA-I- AH : شعله آه

It is a love story of Shamsa Bano from Khurasan, Prince Malik Mohd. of Iran and a Prince of Kashmir. It was written by Munshi Lachhman Singh Ghayuri in the beginning of the reign of Shah `Alam. Ghayuri lived for sometime in Lucknow.

2223- Rampur, 3103, from colophon it appears that it is an autograph copy.

AFSANA-I- MOHABBAT : افسانه محبت

Mulla Shukri composed this mathnavi in 1250 A.H. at the instance of a friend. In this mathnavi the poet has narrated a story of a handsome Indian youth and an underteen beautiful girl. They fell in love with each other. Not being allowed to unite, they drowned themselves in a river. When brought out, the dead bodies of both were so closely tied with each other that no one could separate them. They were buried in one grave and their tomb became a place of pilgrimage.

2224- Buhar, 428. nast.

2225- Mir Taqi Mir, the famous Urdu poet, has composed this story in Urdu with some modifications under the title of *Darya-i- `Ishq*. Mushafi, another reputed Urdu poet narrated this story in his mathnavi named *Bahrul Mohabbat*.

دستور المحبت : DASTURUL MOHABBAT

It is a mathnavi describing the love story of a minister's daughter with a young man. The poet, whose name is not known, states that he has taken the story from an Indian language.

2226- Banaras, IX 3/107.

2227- Lithographed at Lucknow under the supervision of Mohd. Mustafa Khan in 1257/1841. The Ms. in Banaras was transcribed by Ajodhya Prasad from the above mentioned lithographed copy and completed on 14th March, 1846.

2228- Banaras, 0164, 1K45,1, Lachhmi Narain, nast, 1262/1845, ff.32.

'AJIBUL QISAS : SHABISTAN-I- 'ISHRAT

عجیب القصص : شبستان عشرت

Bakht Singh son of Shitab Rai son of Rai Man Singh was Bhatnagar Kayasth. He was a Huzurnavis of Shah 'Alam (1173/1759/1221/1806) to whom he dedicated this work. Bakht Singh in his preface to this work, states that he heard the story in the company of his friends from a beautiful damsel who narrated the story in Hindi. This story of an Indian prince Mehr Jamal and Mah Rukh the princess of Roopbas and daughter of Mubarak Shah. It was completed in 1170/1765-66.

2229- Nawal Kishore, Kanpur, May 1902.

معدين جواهر : MA'DAN-I- JAWAHIR

This work in prose was written by Maulana Ja'far Tarzi (d. 9th Rabi' 1st 1001 17th November 1592). He states that some of the ethical stories in this work trace their origin in early Sanskrit works already rendered into Persian. The work was dedicated to Jahangir and composed in 1025/1616. Tarzi died before its completion and so his brother Yahya completed it at the instance of Nawwab Hakim Khan. The last date of the insertion of the stories by Yahya is recorded as Rabi' 1st 1036/November 1626. The story of Ladha Faqir (referred to in this work) is also included in this collection of stories.

2230- Ethe, 793, nast.

2231- do, 794, nast. 1102/1691.

HANGAMA-I- `ISHQ : KARNAMA-I- `ISHQ

هنگامة عشق : کارنامه عشق

Rai Anand Ram Mukhlis, wrote this love story of Kunwar Sunder Sain and Rani Chandra Prabha.

2232- Banaras, O152, 1198.1, nast, 1834 A.D. ff.290.

QISSA-I- SAMRUN GARH : قصة سمرون گرہ

A short popular Indian tale, translated from Hindi into a curious form of Persian at the request of a little English girl.

2233- Buhar, 314, nast, possibly an autograph copy, dates from 13th century A.H.

HIRAMAN TUTI-O- JAWAHIR DIL SHARAK

هیرامن طوطی و جواهر دل شرک

Anonymous. A love story about a parrot and a bird composed during the reign of Mohd. Shah.

2234- Salar, 662.III, shik, Mansa Ram, for Lala Chaon Rai, 2nd Shawwal 1154/30 November 1741, Burhanpur, ff.99.

KHAYAL-I- FALAH : خیال فلاح

The story of a Prince who covered seven doors to reach Chatrika's palace and slept there for seven nights and each night Chandar Lekha narrated a story. The name of the author is not given.

2235- Salar, 715-III, shik, nast, 25 Safar 1135/24 November, 1722, at Harnam Konda, ff.45.

HIKAYAT-I- NASKIT BI : حکایت نسکت بی

Rup Narayan Khatri (alive in 1119/1707-08), translated this spiritual story into Persian from Sanskrit.

2236- Anjuman, 89165527/23, nast, 12th, 13th century of Hijra era, p.50.

RUKMANI SINUR (SINDUR)

رکمنی سینور (سندور)

The anonymous author, a resident of Nakapur in Antur district, says a **موحد Iku** Janardjan wrote it in Hindavi and then he rendered it into Persian in 1149 A.H. at the court of Nasiruddin Mohd. It is a love story of Rukmani and Krishna who after bearing hardships, got married with each other.

2237- Anjuman, 89165527/22, nast, 12th, century A.H. P.76, (incomplete)

FASAHAT-I- BAYAN : فصاحت بیان

Anonymous.

Story of Raja Bodh in Hindi translated into Persian.

2238- Anjuman, 89165527/24, shik, nast, 12th, 13th century P.120, incomplete.

QISSA-I- RAJA BHODAJ : قصّة راجه بهودج

Anonymous.

2239- Mohammadiya, 219, nast, ff.92, incomplete from the beginning.

DASTAN-I- DEVTANGA : داستان دیو تانگه

Anonymous.

The story of Raja Bikramajit, and his Wazir Aghar Chichhar.

2240- Ganj Bakhsh, Islamabad, 626, nast, P.766-867.

GARDISH-I- TAQDIR : QISSA-I- RAJA HARISH CHANDRA

گردش تقدیر : قصه راجه हरیش چندر

Wasah Kak Bulbul.

2241- Kashmir, 2868, nast, ff.49.

DASTAN-I- RAJA-O- RANI

داستان راجه و رانی

Anonymous

Love story of Raja son of Maharaja Khaim with Rani daughter of the *Wazir*.

2242- Maulana Qudratullah, Bhalwal, Sargodha, nast. P.28.

DASTAN-I- MURKH : داستان مورکه

Parem Chand Khatri wrote this story of a Murkh (fool) and his corrupt wife.

2243- Asadullah Khan, Khairpurah, Atak, nast, P.18.

BUSTAN-I- KHAYAL : بوستان خیال

Mohd. Taqi Husaini Khayal prepared this large collection of Persian romantic tales in 14 volumes. He died in 1173/1760. The work was compiled between the years 1155-69/1742-56 at the request of his patron, Nawwab Rashid Khan Bahadur.

2244- Ivanow, 305, shik, ff.416.

2245- Bankipore, VIII, 749-65.

2246- Buhar, I, 448-461.

2247- Sprenger, P.193.

2248- Published from Lucknow.

2249- Marshal, P. 255.

2250- Bankipore, III, 411, *Kulliyat*.

2251- Sprenger, P.396, No. 206-207, *Kulliyat*.

2252- Marshal, P. 139.

TASWIR-I- MOHABBAT : تصویر محبت

Mir Shamsuddin Faqir (b. 1115/1703-04 in Shahjahanabad) composed this story of Ram Chand, son of a betal seller of `Azimabad and his beloved charming wife. Faqir was one of the most accomplished scholars of India. He died in 1183 / 1768. *Nata`ijul Afkar*, P.547.

2253- Raza, (Loharu collection), 29.

ANOTHER VERSION OF THE SAME

روایت دیگر این داستان

The same story was composed by Rai Sarab Singh Diwana.

2254- *Safina-i- Hindi*, P.74.

TARAZ-I- DARVISH : طراز دانش

Maulavi Ghulam Hazrat Sabir has narrated imaginary and historical stories in this work. Most of these stories describe the sincerity and faithfulness of women in a charming language and style. It was completed in 1264/1847 in the reign of Wajid `Ali Shah.

2255- Nawal Kishore, Press, 1391/1891, second edition.

NADIRUL HIKAYAT : نادر الحکایات

Khem Chand son of Mehr Chand entitled Jhania, while living in Sirhind met a Brahman named Bolaqi Das who narrated this story, an amalgamation of many stories, to him and he wrote it in Persian.

2256- PPL., Lahore, 873,9, Khaim, shik, ff.56.

MATHNAVI-I- RAZ-O- NIYAZ

مثنوی راز و نیاز

Mir Mohd. Zaman Rasikh of Lahore was in the service of Mohd. `Azam Shah (1118 A.H.), the third son of Aurangjeb. He is regarded as an eminent poet of vast learning. He died in Lahore in 1107/1695.

2257- Bankipore, 360, nast, ff.51.

RAZ-O- NIYAZ : راز و نیاز

A romantic mathnavi by Rustam `Ali Khan Sanjari Saljuqi `Azam. A love story of a Brahman's son who flourished during the reign of Sultan `Abdullah Qutb Shah of Golconda, (1035-1083/1626-1672).

2258- Salar, 718-III, nast.

GULSHAN-I- RANGIN : گلشن رنگین

Sunder Lal b. Sukh Lal lived in Dala Maksu. He composed this love story of Sangal Dip in 1009/1600 in the village Sawai Jai Nagar for Baldev Singh.

2259- NM, Karachi, NM. 1957-237, nast, Ghulam Hasan b. Miyan Ghulam `Ali Khokhar, Moharram 1177 A.H. for Miyan Fath Mohd. P.112.

`ISHQISTAN : DASTAN-I- LILAWATI-O- BALRAM

عشقستان : داستان لیلوتی و بلرام

Pakhar Mal wrote this love story of Lilawati and Balram in 1015/1606 and dedicated it to Jahangir (1014-1037 A.H.).

2260- Ganj Bakhsh, Islamabad, 9793, nast. P.214.

DASTAN-I- CHANDR KILK : داستان چندر کلک

Mohd. Falah b. M. Saleh Husaini.

2261- Raja, 382, nast, 1233 A.H. P.120.

دستور
نسخه

GUL-I- BAKAWALI : گل بکاولی

Shaikh `Izzatullah Bengali wrote this story of *Tajul Muluk* and *Bakawali* flower. It appears from the preface that the original story was in some Indian language which was translated into Persian and edited by `Izzatullah in 1134/1721-22.

2262- N. Archives, (Fort William) 453, nast, Sayyed Shah `Azizullah Bukhari, 1218/1803-04. P.306.

2263- Dacca, HR-66, nast, Mohd. `Iwaz 2nd Shawwal 1202, ff.88.

2264- do, DU/112, nast. ff.108.

2265- do, DU/44, shik. Sayyed Ahmad `Ali, 1249 A.H. ff.94.

2266- *Gulzar-i- Nasim* is another Urdu version (Ivanow, 134) by Daya Shankar Nasim published in 1834 A.D.

2267- Ivanow, 311, nast.

2268- PUL, Shirani, Lahore, 3344/340, 14 Shawwal 1249/1834.

MAZHAB-I- `ISHQ : QISSA-I- TAJUL MULUK-O- GUL-I- BAKAWALI

مذهب عشق : قصة تاج الملوك و گل بکاولی

Munshi Nihal Chand Lahori rendered it into Urdu in 1217 A.H. at Bhoj camp.

2269- Pir, 1934, nast. Munshi M. Zakaria known as Math Miyan b. Miyan M. `Uthman, ff.162.

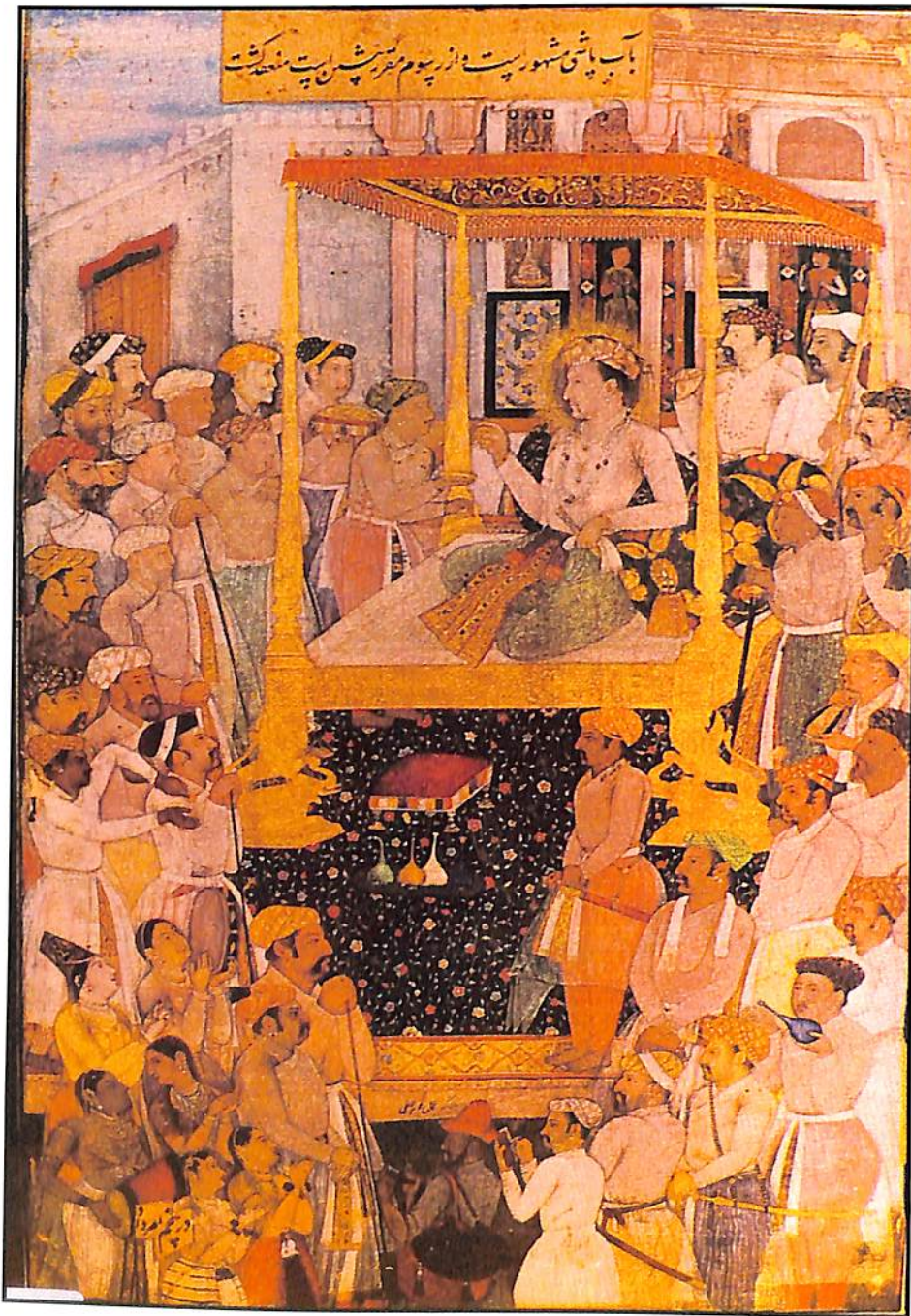
2270- do, 1935, naskh, Bibi Rasul daughter of Hasan Bhai, 27 Ziq'a'da, 1259 A.H.

2271- Bankipore, 746, ta'liq, ff.152.

2272- Ivanow, sup.I, III 249, shik, 30th March, 1816, ff.83.

2273- NM, Karachi, NM 1969-541, nast, Daulat Rai. P.172.

2274- Published in Calcutta, 1804 A.D.



Emperor Jahangir Playing Holi with his noblemen. Painted by Govardhan.
Contemporary painting of Jahangir album. (Raza)

RANI KAITKI-O- SUNDAR : رانی کیتکی و سندر

Mohd. Morad Laiq completed it in 1100/1688.

2275- Shafi', Lahore. 103. nast. 12th century. ff.53.

AFSANA-I- RANI KAITKI: افسانه رانی کیتکی

Anonymous

2276- Kashmir, 1241 (b), nast, ff.73.

HINDU TALES : داستانهای هندو

A large but still incomplete collection of moral tales translated into Persian from Sanskrit, partly from Hindi or Hindustani sources. Stories like در بیان راجه سنگرام شور، قصه دهن دتر، قصه گل خوشبو، قصه راجه پرتاب etc are found in it.

2277- Ethe, 1994, nast, 11th Zilhijja, 1166 / 9 October, 1753, ff.98.

MATHNAVI-I- HOLI : مثنوی هولی

Nakhat

2278- Madras, D175 (a), nast, ff.144.

PAHLAD (PARHALAD) NAMA

پهلاد (پرهلاد) نامه

Anonymous

2279- Haryana, M/337, nast, ff.130.

PARHALAD NAMA : پرهلاد نامه

About Holi by an unknown author.

2280- Patiala Archives, shik, Haya Raj Jiv b. Daya Ram Khatri, Lahore, ff.130.

ARTS AND SCIENCES

علوم و فنون

تحفة الهند : TUHFATUL HIND

Mirza Khan b. Fakhruddin Mohd. (Mirza Mohd. b. Fakhruddin Mohd) is the author of this work dealing with some of the arts and sciences of the Hindus in two volumes. Written at the instance of Kokaltash Khan, governor of Multan, who afterwards received the title of Khanjahan, for prince Mu`izzuddin Jahandar Shah.

It consists of seven chapters on *Pingala*, *Tuka Ala-kora*, *Sugara-rasa*, *Kok-shastra* and *Samudrik*. The fundamentals of *Brij Bhasha* are discussed in the preface of this work. This part was published with English translation by Mr. Ziauddin from *Visva-Bharti*. The author has appended a lexicon of *Brij Bhasha* explained in Persian.

2281- Rieu, 16, 868, nast, ff.246.

2282- Nadva 37, shik, P.62, incomplete.

2283- Ethe, 2011, nast, ff.278, 7th of Rajab, 1194/ 9th July 1780.

2284- do, 2012, nast, ff. 126, only fifth bab of the work.

2285- do, 2013, nast, ff. 98.

2286- do, 2014, nast, ff.17 (fragmentary remarks on Indian Rags and Ragnis, based on the 5th chapter of *Tohfatul Hind*).

2287- Bankipore, 911, ta'liq, ff.400 (1st volume).

2288- do, 912, ta'liq, Sharaf `Ali of Marchra, 1211 A.H. ff. 300. (2nd volume)

2289- Prof. Nurul Hasan Ansari edited and published it from *Bunyad-i- Farhang-i- Iran*, Tehran, 1354.

2290- Anjuman, 075/14, nast, P.384.

2291- Ivanow, 163, nast.

2292- Tonk, 3310, nast.



Music and Dance

MUSIC

موسیقی

LAHJAT SIKANDAR SHAHI-O- LATAIF-I- NAMUTANAHI

لهجات سکندر شاہی و لطایف نامتناہی

It was written at the behest of Miyan Bhauwa, a leading Amir of Bahlol Lodi (d. 894/1489) and Sikandar Lodi (1489-1517 A.D.) by Hammad Yahya Kabuli. It is a rendering and interpretation of the renowned and authoritative Sanskrit work *Sangita ratna kara*. It also provides an authentic record of some of the trends in music, which make it unique. It is the oldest known Persian book on Indian Music.

2293- *Tarjuma-i- Mankatohal* and *Risala-i- Ragadarpana*, Motilal Banarsidas Publishers Pvt. Ltd. Delhi, 1996, P-XI.

2294- Prof. Nazir Ahmad's article. The *Lahjat-i- Sikandar Shahi* a unique book on Indian Music of the time of Sikandar Lodi (1489-1517), included in "*Essays on Persian Literature*" edited by Prof. S. H. Qasemi, Idarah-i- Adabiyat-i- Delhi, Delhi, 2005.

TARJUMA-I- MANKATOHAL : ترجمہ مان کتوہل

It is the most important work by Raja Man Tomar of Gwalior (d. 1517 A.D.) Saifuddin Mahmud known as Faqirullah entitled Saif Khan (d. 1097/1683) b. Fakhruddin Ahmad entitled Tarbiyat Khan, was a highly refined scholar and a performing musicologist of vast acquirements. He was a tried soldier too. Being a devout Sufi, he assumed the pen-name of Faqirullah. He held the mansab of *Haft-Sadi, Sad-Sawar* in the 3rd regnal year of Aurangzib. Afterwards his *mansab* was raised to 2500, 500 Sawar. For the first time in history, the dominion of *Tibhat-i- Buzurq* was made to form a part of Mughal India by his efforts as the governor of Kashmir.

He is buried in Saifabad, a town planned and got populated by him in the vicinity of Sirhind. Faqirullah translated *Mankatobal* in two years and completed it in 1076/1666 in ten *babs*. Tomar's this work is most probably now only available in its Persian translation.

2295- Edited and annotated by Shahab Sarmadee. Indira Gandhi National Centre For the Acts. N. Delhi, 1996.

RAGDARPAN : راگ درپن

The same Faqirullah prepared two texts of this *Risala* on music. The first was incomplete and the second was complete. But extensive additions by Faqirullah have made it an independent work. It was given final shape in 1076/1665. The author says: (by producing this work) the idea has been to enable the seekers (of full facts) to become less dependent upon *Bharata Sangit*, *Sangitadarpan* and *Sangitaratnakar*, and *Risala*, consise and brief, came to be produced.

2296- Lucknow, nast, Runuddin, 16th century, ff.206, incomplete.

2297- Madras.

2298- Buhar, 235, nast, ff.129.

2299- PUL, Azar, Lahore, L 8/8390, nast. P.14.

2300- Public Lib. Khairpur, nast. S. Qurban Mohiuddin Hamid, 6 Moharram 1251 A.H.

2301- Nadva, 18, nast, Faqirullah (probably the author himself), P.144.

2302- do, 5, nast, P.64.

2303- Pir, 1749, nast, Khizr Khan b. Boli Khan, 1250 A.H. Junargarh, ff.28.

2304- Rampur, 1253, nast. ff.30.

2305- do, 1254, nast. ff.38.

2306- do, 1256, nast. ff.2.

2307- Ivanow, 639.

2308- Tehran University Library, 8018.

2309- Ethe, 2017.

2310- Bodliean, 1847.

2311- Rieu, 71.

2312- Hamidia, 709 (b), nast, Fariduddin Ansari, 1250 A.H.

2313- Jami`a, D1/4, nast, Mohd. Fazil Gwaliari b. `Ali Ahmad b. Mohd. Amjad, 1073, ff.5.

also named. *Aina-i- Ragha*.

- 2314-** University collection. AMU, ff. 41 (Farsi `Ulum). It is the author's own copy bearing in post script several side notes. All of these under his own signatures. May be it is in the author's own handwriting.
- 2315-** Subhan, 780-4/113, defective.
- 2316-** do, 780-4/10, damaged.
- 2317-** Sulaiman, 780-4/75, a complete copy.
- 2318-** Shibli, 555/1, nast, 1073 A.H. ff.15.
- 2319-** Ethe, 2017, nast. Jumada-II, 1196/1782, ff.55.
- 2320-** Asafiya, 5160, incomplete.
- 2321-** do, 139, incomplete.
- 2322-** Salar, 3,4,5 (three copies).
- 2323-** Edited and Annotated by Shahab Sarmadi, Indira Gandhi National Centre for the Arts, N. Delhi and Motilal Banarsi Dass Publishers Pvt. Ltd, Delhi. 1996.
- 2324-** Edited by Dr. Nurul Hasan Ansari, published from the Department of Persian, University of Delhi, Delhi.

MA'REFATUL ARWAH : معرفة الارواح

A Persian translation of *Sangit Kiran*, a treatise on Sufi music written by Raja Man, divided into eight *babs*, each subdivided into various *fasls*.

The name of the translator is not known.

2325- H.G. 145 P, nast, ff.43.

2326- do, 21/33.

RAGHA-I- HIND : SAHAS RAS

راگهای هند : سہس رس

A collection of 1000 *Dhurpads* (songs in Hindi or Brij by the famous musician Bakhshu / Biju. Born in Gwalior, he was attached to the court of Raja Man Tomar (d. 924/1518). Later he was associated with Bahadur Shah (932/1526-943/1537) of Gujarat. His works were appreciated by Shahjahan who ordered all the genuine *Dhurpeds* of Bakhshu to be collected. 1000 *Dhurpeds* were selected. This selection was named *Sahas Ras*.

2327- Ethe, 2015, nast, 9th Ramazan, 1066/21 July 1656, copied for `Abdur Rahman. Ahmedabad, ff.197.

2328- do, 2016, nast. illustrated.

2329- Preface to *Sahas Ras* was published by Prof. S.H. Qasemi in *Qand-i- Parsi*, N. Delhi. 1994.

GHUNYATUL MUNYA : غنية المنية

Anonymous, on Indian music, translated in the reign of Sultan Firuz Shah Tughlaq (752/1351-790/1388). It is probably the earliest known writing on the subject. This work refers to *Qawwals* and *Qawwalis* in a manner as to show that this had become a well developed musical form in the 14th century.

2330- Ethe, 2008, naskh, ff.90.

2331- Dr. Shahab Sarmadi has prepared a carefully edited and well annotated text alongwith English translation complete with copious foot-notes and a selfcontained introduction.

TARJUMA-I- KITAB-I- PARI JATAK

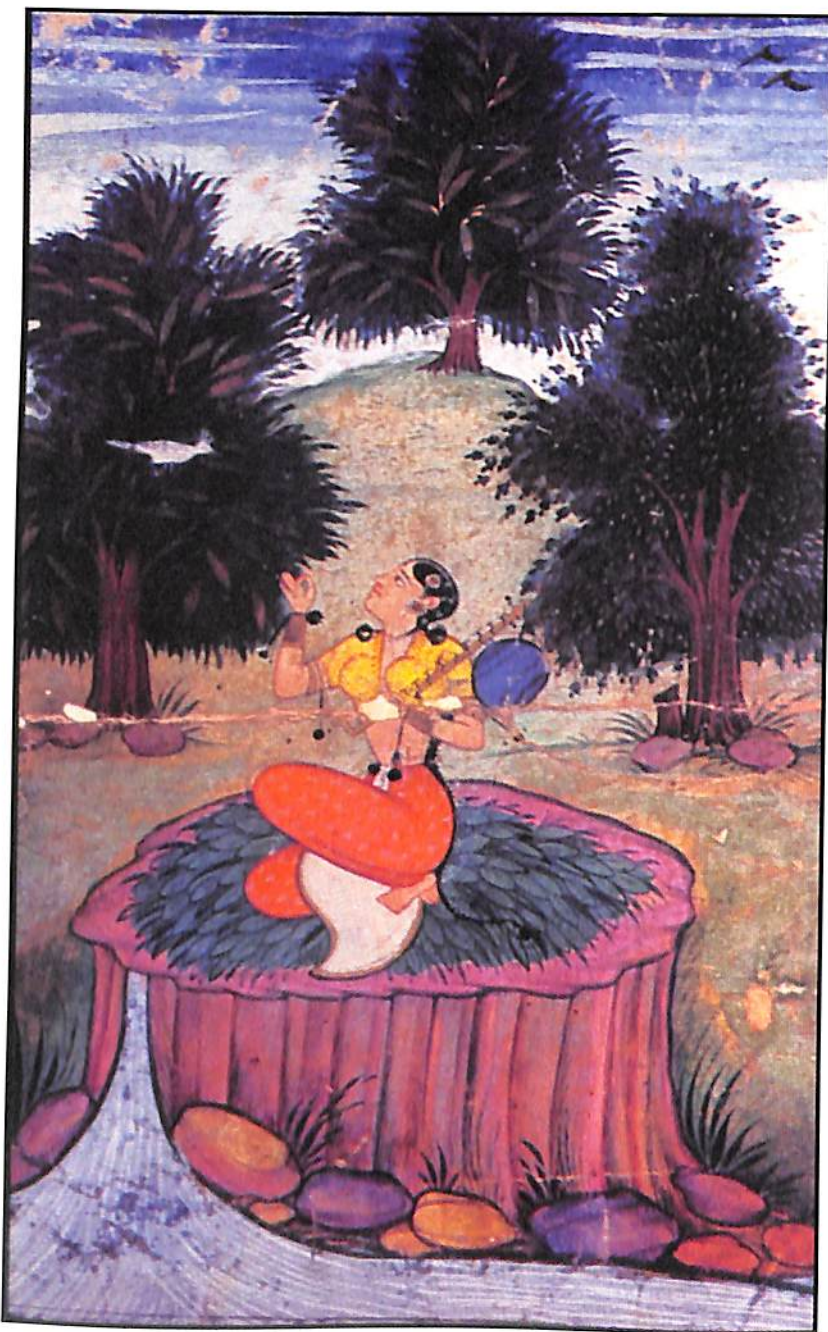
ترجمة کتاب پری جاتک

Mirza Raushan Zamir, pen-named Zamir (d. 1077/1666), a great musician of Aurangzib's time made this translation of *Parijata* by Ahobala.

2332- Raza, 1252, nast. Sayyed Abul Hasan Ja'fari, ff.1.

2333- Ethe, 2009, nast, ff.189.

2334- do, 2010, nast, ff.184.



A woman holding a *vina* seated on a promontory. From a dispersed *Ragamala*.
(Raza)

RAG DARSHAN : راگ درشن

Khush Hal Khan completed it on 11 Jamada-II, 1229. He was the son of Karim Khan and a disciple of Miyan Adrang of Mohammad Shah's reign.

2335- Madras, D-515, nast, 1803 A.D.

2336- do, D-1024, nast, 1925 A.D.

RESALA-I- RAGMALA (Garland of Musical Modes)

رسالة راگ مالا

Mohd. Husain `Ali.

2337- Madras, D-507 (b), nast, ff.68.

2338- do, D-516, nast, 1932 A.D.

RAGMALA : راگ مالا

Khurram versified this treatise on Indian music.

2339- PUL, Azar, Lahore, B-15/8439, nast, ff.99-100.

RAGMALA : راگ مالا

Anonymous

2340- Rampur, M821, nast, 1790 A.D. Lucknow ff.35. illustrated.

2341- do, MK818, nast, 1224/1809-10, ff.42, illustrated.

2342- do, MK75/819, nast, illustrated.

راگ مالا : RAGMALA :

'Uzlat 'Abdul Wali, a native of Surat and a poet who has left a *Diwan* in Dakhani dialect and another in Persian, composed this treatise on music. It is a poetical description of the Rags and Raginis representing the Hindu system of musical modes.

2343- Ethe 101.

2344- Sprenger, ff.301, P.351.

2345- do, MK. 66/817, ff.36, illustrated.

2346- do, MK816, ff.36.

2347- do, M.K. 9352, nast, ff.40. illustrated.

2348- Pir, 1749, nast, Khizr Khan b. Bali Khan, ff.28.

2349- Tonk, 4141, nast.

رسالة راگ مالا : RESALA-I- RAGMALA :

Compiled in the month of Moharram 1188/1774, by an anonymous author.

2350- Ethe, 2018, shik, 25th Rabi'II, 1193/12th May 1779, ff.14.

2351- Kitab Khana-i- Hakim Zillur Rahman, Aligarh, 2/1/11, nast. ff.11.

RAG DHURPAD-O- DIGAR RAGHA

راگ دهرپد و دیگر راگها

Anonymous

2352- ICCR, 780.954. RAG, shik. ff.53.

رسالة موسیقی : RISALA-I- MUSIQI :

A Persian translation of an Indian treatise on music. The title and the name of the author and the translator are not mentioned.

2353- Ivanow, Sept-I,III 196, nast. ff.56.

TASHRIHUL MUSIQI : تشریح الموسيقى

Hakim M. Akbar Arzani (d. 1130 A.H.) a prolific writer on *Tibb-i- Unani* during Aurangzib's reign, translated *Bodh Prakash* of Tansen (d. 996/1588) the celebrated musician of Akbar's court, into Persian. Its original is lost to posterity.

2354- PUL, Shirani, Lahore, 4570/152. nast.

2355- Islamia College, Pishawar, 1966, nast. Bahauddin, 1902 Bik, P.152.

2356- Makhdum S. Shamsuddin Gilani, Uch, 467/2, nast, Ghulam Qadir, Rajab 12 Sammat 1916 Bik.

KANZUL MUSIQI : كنز الموسيقى

A collection of *Rags* and *Ragnis* and their respective Dohras in Hindi music with some Persian verses and preceeded by a Persian introduction. Author is unknown.

2357- Ethe, 2012, shik, ff.130.

SHAMSUL ASWAT : شمس الاصوات

A work on Indian music compiled in 1109/1698 in the reign of `Alamgir. Name of the author is not given in this copy.

2358- Ethe, 2022, nast, 4th Sha`ban 1196/15 July 1782. ff.33.

USULUN NAGHMAT : اصول النغمات

By an anonymous writer for Mr. Richard Johnson on Indian music.

2359- Ethe, 2023, nast, ff.35.

MUFARREHUL QULUB : مفرح القلوب

Hasan `Ali of the Dakhan pen-named `Izzat compiled this work on the music of Mysore and its different tunes and melodies commenced under the direction of Tipu Sultan (1197/1782-1213/1799). It was completed in 1199/1785.

2360- Ethe, 2024, nast, ff.185.

2361- do, 2025, nast. ff.197.

2362- do, 2026, nast. ff.198.

2363- do, 2027, nast. ff.201.

2364- do, 2028, nast. ff. 202.

2365- do, 2029, nast. ff. 49 (a shorter redaction).

2366- do, 2030, shik. ff. 99 (a redaction).

2367- do, 2031, shik. ff. 38 (a redaction).

ILHAMUT TARAB : الهام الطرب

A general compendium of music by an anonymous author.

2368- Ethe, 2033, nast, ff.42

TARJUMA-I- SUR DAS : ترجمة سور داس

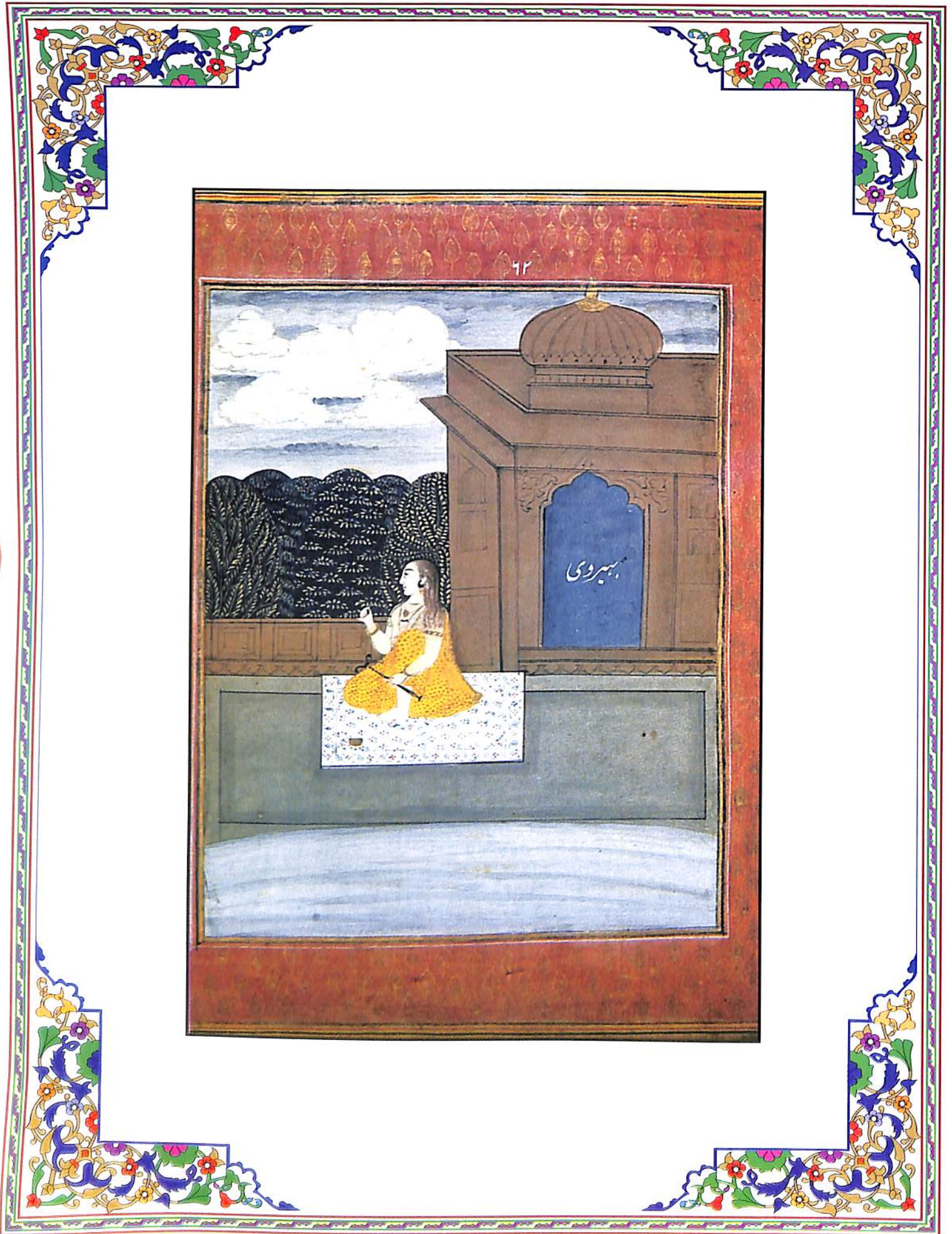
By an anonymous writer on Indian music.

2369- Tonk, 2776.

MANFE`ATUT TALEBIN : منفعت الطالبين

This work, as its name suggests, was written for the benefit of students by an author not known to us.

2370- Ethe, 2033, nast, a village near Shahjahanabad from a Ms. in the library of Miyan M. Zahid Hakim, ff.42.



A LIST OF NAMES OF RAGS AND RAGINIS IN PERSIAN

فهرست اسم های راگها و راگنیها به فارسی

It is both in Persian prose and verse.

2371- Ethe, 2033, nast, ff.42

SUDAMA CHARITRA : سوداما چرترا

Jagan Nath Sahai. It is a Persian translation of *Krishna Sagar* in Hindi.

2372- `Abdullah, P.186.

BAKAHUYE KALI: باکاهوی کالی

Deya Nath, 19th century.

2373- `Abdullah, P.191.

DEVRAJ SAGAR : دیوراج ساگر

Krishna Nand Kayath. It is on Indian music.

2374- `Abdullah, P.191.

RAGH-I- HINDUVI : راگهای هندوی

Dolu Ram described and explained the Indian Rags and Ragnis etc.

2375- Ganjina-i- Nizamian, Hyderabad, Pakistan, nast, Ganesh Karat, 1284 A.H.

SURUDUL BAHR : SURURUL MAHZUN : BHARAT SANGIT

سرود البحر : سرور المزون : بهرت سنگیت

Qazi Hasan of Pargana Antur, Daulatabad, Aurangabad b. Khawja Tahir b. Khawja

Mohd. Qazi wrote this treatise on Indian Rags and Ragnis in 1074 A.H.

2376- Ahsan Danish Lib. Danishabad, Anarkali Lahore, nast, S..... b..... Sayyed Zainul

`Abedin b. Sayyed Amjad Husain resident of a village in Saharanpur, 19th Ziqat`da 1116

A.H. ff.11.

2377- Hakim Mohd. b. Nabi Khan Jamal Suwaida, Gulbarg 2, Lahore, nast.

2378- Fakhru'l Atibba Lib. Siyalkot, nast. Jamalul Haq, Chak Wali, 17th April 1854, P.1-29.

MAGIC

جادو

MIFTAHUL FATH : مفتاح الفتح

A Persian paraphrase of a Sanskrit work on magic probably called *Devalok Hajati*. It contains many cabbalistic formulas and drawings left in the original Nagri character, in Sanskrit. The translator is Ahmad Khan Abrulvi (آبرولوی).

2379- Ivanow, 1711, nast, probably in 1163 A.H. / 1749 A.D. ff.29.

2380- Marshal, P.49.

MEDICINE

پزشکی

TIBB-I- MAHMUD SHAHI : طب عمود شاهی

Translation of *Wiyug Bhagat* in Sanskrit on medical subject by an anonymous translator.

2381- Asafiya, 181. Tib, naskh, belonged to the library of Sultan Mahmud Shah Bahmani (780-799 A.H.).

DASTURUL HONUD : دستور الہنود

Hakim Amanullah Khan Husaini entitled Khan Zaman Bahadur Khanzad Firuz Jung pen-named Amani (d. 1046/1632) translated *Madan Honud* of Raja Madan into Persian. It is on treatment of diseases on Vedic system.

2382- Hamdard, 195, nast, ff.60.

FARAS NAMA : فرسنامه

There have been several Persian translations of the Sanskrit treatise on farriery named *Salihotra* by Durgarasi. The earliest known was made for Sultan Ahmad Vali Bahmani of Gulbarga (1422-35 A.D.), another for Sultan Muzaffar Shah-II of Gujarat (r. 1511-26 A.D.). Others were prepared at the instance of Jahangir and Shahjahan.

FARAS NAMA : فرسنامه

Based on Sanskrit work, *Salihotra*, compiled at Gulbarga in 810/1407 by 'Abdullah b. Safi.

2383- Salar, Bet.7. ordinary nast, ff.41.

2384- Science and Technology in Medieval India, P.531.

FARAS NAMA : فرسنامه

Composed in 926/1520 by Zainul 'Alimin b. Sayyed Abul Hasan Karbalai Husaini Hashemi, dedicated to the Muzaffaride prince Muzaffar Shah-II of Gujarat (917-932/1511-1525). It is based on *Salihotra*.

2385- Pir, 1602, shik, nast, 12th century A.H. ff.46.

2386- do, 1603, nast, 1209 A.H. Aurangabad.

2387- Marshal, P.548.

2388- Rieu, 482 b.

2389- Ethe, 2980

2390- Salar, Bet.15, nast, 'Abdullah, 10 Zilhijja, 1191/9 January, 1778, Pochampalli, ff.35.

FARAS NAMA : فرسنامه

Sayyed `Abdullah entitled `Abdullah Khan Bahadur Firuz Jung (d. 1054/1644), translated *Salihotra* into Persian at the instance of Shahjahan. It is stated in the preface to the work that its Sanskrit text came into possession during the war with Rana Singh during Shahjahan's time.

2391- Hamdard, 12, nast, 37th regnal year of Aurangzeb.

2392- Marshal P.535.

2393- Nadva, 25, nast, P.64.

2394- N.M. Delhi 12.834, nast. ff.62.

2395- Ch. B. 39, nast, ff.39.

2396- Rieu, Add. 14, 057, shik, ff.90.

2397- do, Add. 16, 854, nast. ff. 122.

2398- Idara, 289, nast. Lala Manohar Lal, Wednesday, 7 Ziq'a'da 1230 A.H. ff.75.

2399- Published from Baptist Mission Press, Calcutta, 1910 (P.122).

2400- Buhar, 233, ta'liq, ff.134.

2401- Darul `Uloom, 921/771 nast, Qutbuddin, 1186 A.H. ff.45.

★ Another treatise of the same author on diseases of horses and their cure by special prayers as well as medical prescriptions.

2402- Buhar, 233, ta'liq (bound with the above work).

FARAS NAMA : FARAS NAMA-I- HINDI

فرسنامه : فرسنامه ہندی

Anonymous

It is divided into two *Qisms*. The first treats of the knowledge of horses and the second on various diseases of the horses and their treatment in 38 *babs*.

2403- Buhar, 233, ta'liq, ff.134.

TOHFA-I- KAN-I- `ILAJ-I- ASP

تحفة كان علاج اسپ

Based on *Salihotras* and arranged in 59 *babs*. The translator Mohd. Qasim b. Sharif Khan completed it either before or in 1076/1665.

2404- Ivanow, 1604, nast.

FARAS NAMA : فرسنامه

By Hashim

2405- Haryana, M/44, nast. Mohd...., ff.151.

FARAS NAMA : فرسنامه

Mohd. Murad.

2406- Tonk, 3646.

NUSKHA-I- SALIHOTRA : نسخه سلی هوترا

Mohd. Fayyaz

2407- Tonk, 3698, shik.

2408- do, 3727, shik.

ASP NAMA : اسپ نامه

This translation of *Salihotra* into Persian was made by Qazi Hasan.

2409- Tonk, 4464, nast.

RAHATUL FARAS : راحت الفرس

Anand Ram Mukhlis (d. 1164/1751), translated in the reign of Jahangir at the instance of Himmat Khan.

2410- Rampur, MK.1174, nast, Mir Samsam `Ali scribed for Asad Khan Musawwir, ff.34. illustrated.

2411- do, 3817, nast, ff.28, illustrated.

FIL NAMA-O- SHIKAR NAMA-I- SHAHJAHANI

فيل نامه و شكار نامه شاهجہانی

Translation of a Sanskrit work on the elephants. Barhaspati is the author of the *Barhaspatimata* which was translated into Persian by Sa'd Akbar Auliya b. Hasan Hakim and dedicated to one called here as Imam-i- `Adil Abul Mujahid Hazrat Zillullah fil `Arz Sultanul Islam Badshah-i- Badshan. The date and place of translation is not evident from the Ms.

2412- Science and Technology in Medieval India, P.545

LAZZATUN NISA : لذت النساء

Ziauddin Nakhshabi Badauni (d. 751/1350-51). In addition to the *Tutinama* he was the author of this popular manual on sex. It is a paraphrase or a free rendering of the Sanskrit *Kokshastra*.

2413- Rampur, 1541, shik, P.120. 32 miniatures.

2414- do, 1540 b (DB 8014) nast, P.151 29 miniatures. Copied in 1825, probably in Kashmir.

2415- do, 9103, nast, M. `Ali, 1245, ff.52.

2416- do, DB. 8014, nast, P.151, illustrated.

2417- do, 7474, nast, ff.27.

2418- Madras, D525 (b), nast, ff.52.

2419- Hamdard, 478, nast. ff.47.

2420- Rampur, another earlier copy which stylistically seems to come from the Deccan.



A nila, a type of blackish horse or mule.
 Rahat al-Faras by Anand Ram Mukhlis. Bengal, (Raza)

- 2421- NM, Delhi, 85.351, illustrated.
2422- Ivanow, P.774.
2423- Science and Technology in Medieval India, P.12.
2424- Tonk, 4167, nast.
2425- Dacca, DU/107, nast. Zainul `Abedin, ff.29.

LAZZATUN NISA : لذت النساء

Mohd. Quli / Shah pen named Jami versified this work in the reign of `Abdullah Qutb Shah (1035-1084) of Golconda in 1036/1625 in 36 chapters (*Babs*).

- 2426- Hamdard, 1177, nast, ff.48.
2427- Rieu, Add. 17,489, nast, Zilhijja, 1211/1797.
2428- Hamdard, 196, nast, 1175 A.H.
2429- Salar, 1849,V, nast, Qa'in b. Ibrahim Khan Mehdawi, 10 Ziq'a'da 1257/24 December 1841 A.D.
2430- Hamdard, 535, nast, ff.32.

KOK SHASTRA : کوک شاستر

Anonymous

Bab 3 on finding the place of sexual desire in the women with a few prescriptions at the end.

- 2431- Rana, 92, nast, ff.20.
2432- Ivanow, 1704, nast, ff. 1-21.
2433- do, 1705, nast, ff.26-34.
2434- do, 1703, nast, ff. 1-21.
2435- Salar, Tibb, 277, nast, ff.147-149.

TARJUMA-I- ASRAR-I- KOK : ترجمه اسرار كوك

Jiwan Mal Brahman translated in 1116 A.H.

2436- Rampur, 9909, nast.

RISLA-I- MIZAJ-I- ZAN-O- MARD

رسالة مزاج زن و مرد

A treatise by Mohd. Shah Jami on sexology partly based on Sanskrit work *Kok Shastra* containing an exposition of the sexual peculiarities of men and women, their classification on the basis of their peculiarities and advices with regard to sexual behaviour. May be the same as above.

2437- Sceince and Technology in, P.117.

INTEKHAB-I- LAZZATUN NISA : انتخاب لذت النساء

A Persian paraphrase of رتی رس or *Koka Shastra*, the famous work on sexual science. The tranlator's name is Khawajagi Shirwani who compiled it at Bidar under the Barid Shahis. It is also entitled *Lazzatun Nisa*. It is the earliest recorded Persian copy of the work.

2438- do, Tibb. 22, nast, Isfandar, 1172/Jumada-II, 1168/ February, 1759,ff.78, written for Hakim Hormusji.

2439- Rampur, D0237, nast, ff. 26.

KHAIRUL ASTAR : خير الاستار

On sexual intercourse based on *Kok Shastra* by `Ibadullah pen-named Khair.

2440- Salar, Tibb. 80 nast, Mahabir Parshad son of Misri Lal of Jaunpur, 15 September, 1829/ 16 Rabi'I, 1245, ff.116.

2441- do, Tibb. 51, shik, Khawja Abul Fath surnamed Khawja Bahadur Khan, 3 Jumada-II. 1189/ 1 August, 1775, Bir Suba Daulatabad, ff.10-51.

LAZZATUN NISA : لذت النساء

Translator not known

2442- Ivanow, 1703, nast, 12th century A.H.

2443- do. 1704, nast, 13th century A.H.

2444- do. 1705, nast. (author may be Ziauddin Nakhshabi)

KOK SHASTRA : کوک شاستر

Anonymous

2445- Madras, D525, nast, ff.16.

★ Sayyed Ghulam Mohiuddin Jahangir translated Koka Pandit's work into Hindavi.

2446- Pir, 1882, nast, ff.26.

ASTRONOMY / ASTROLOGY

ستاره شناسی

ZIJ-I- MOHD. SHAHI : زیج محمد شاہی

Raja Jai Singh Sawai belonged to the ruling family of Amber. He prepared this astronomical tables in the times of Mohd. Shah (1719-1748 A.D.) of Delhi. It describes the motions of stars and planets, measurement of time and the current calinder based on Indian system.

- 2447-** Archives, Patiala, M/819, (Vol.1).
- 2448-** do, M/820.
- 2449-** do, M/821.
- 2450-** Tajikistan, 2325, nast. 1277 / 1860-61, ff.23-193.
- 2451-** Haryana, M/319, nast, ff.130.
- 2452-** do, M/320, nast. ff.273.
- 2453-** do, M/321, nast. ff. 199.
- 2454-** Rieu, Add. 14, 373, nast. ff.222.
- 2455-** Science and Technology, P.348-349.
- 2456-** Tonk, 3639, nast.
- 2457-** do, 3640, nast.

TASHIL-I- ZIJ-I- MOHD. SHAHI

تسهیل زیج محمد شاہی

An explanation of Raja Jai Singh's Zij by `Abdullah entitled Maharat Khan b. `Azimuddin Mohd. Khan. Accomplished in 18th century.

- 2458-** Bankipore, 1057, nast.
- 2459-** Marshal, P.13.
- 2460-** Science and Technology, P.275

`ILM-I- HAIYAT-O- `ILM-I- JUGHRAFIA

علم هیئت و علم جغرافیا

Anonymous, translation of a Sanskrit work on astronomy and geography.

2461- Haryana, M/750, nast. ff.103.

ZAICHA NAMA : TARJUMA-I- BRIHAT JATAK

زائچہ نامہ : ترجمہ بری ہت جاتک

Munshi Kirpa Ram / Kirpa Nath b. Rai Sada Shiv b. Rai Lahori Mal Khatri Siyalkoti made the translation in 1186/13th regnal year of Shah `Alam. Kirpa Ram was a *munshi* in the Persian translator's office at Calcutta.

2462- Hamidia, 866, nast. Moharram, 1202 A.H.

2463- Rampur, 2675, nast, ff. 139.

2464- Rieu, Add. 5654. nast. ff.112.

SHAGUN NACHHATTAR : شگون نچہتر

Ajodhya Parshad compiled this work on Hindu astrology.

2465- Banaras, 2: 864, nast, 1204 A.H. (1789 A.D.), ff.114.

PURAN NATH PARKASH : پوران ناتھ پرکاش

Zorawar Singh made an exposition of the system of chronology and cosmogony of the Hindus of their Shastras and the genealogies of their Kings. It is a translation from a Sanskrit work by Pandit Radha Kant Tarkha.

2466- Rieu, Add. 5655, shik, Rabi`-I, the 26th year of Shah `Alam, Fasli 1192 / 1784 A.D.

2467- do, Add. 7022, a transcript of the preceeding Ms. with the English translation of Halhad. Copied from MS. No. Add. 5657.

2468- The English translation of this Persian version was made by Halhad (Rieu, P.64).

ZIJ-I- SAFDAR : زیج صفدر

A Persian paraphrase of the Hindi *Zij* called *Kurah Chandarkami* (کره چندر) which are said to be the most authentic astronomical tables in India. The author Safdar `Ali Khan b. Mohd. Hasan Khan b. Isma`il Gazaruni, compiled it in 1234/1741. The author had previonaly compiled a *Zij* based on *Zij Sarumani* Hindi in 1212 / 1697 and dedicated to Arastu Jah, the then Prime Minister of Hyderabad (d. 1219/1804).

2469- Salar, H-15, naskh, ff.183, 13th century.

RISALA DAR QAWA`ID-I- BAR AWARDAN-I – BARAKH PHAL

رساله در قواعد بر آوردن برکه پهل

Anonymous

2470- Rampur, 1653, nast, ff.25-44.

RISALA DAR AHKAM-I- NUJUM (MAT KARANTH GIYAN MANJARI)

رساله در احکام نجوم (مت کرنته گیان منجری)

Anonymous

2471- Rampur, 1653, nast, ff. 46-96.

TARJUMA-I- KHAT PANJASI (PANCHANG)

ترجمه کت پنجاسی (پنچانگ)

Maulana Shah Mohd. b. Yaminul Mulk Karkandaz, translated during the reign of Akbar.

2472- Rampur, 2674, nast, Himmat `Ali, 1206 A.H. ff.1-8.

TARJUMA-I- KARAN KANHU

ترجمة کرن کنهو

Anonymous

2473- Rampur, 1648,

MUNTAKHAB-I- RATAN MALA

منتخب رتن مالا

Tayyab Ibrahim Dehlavi dedicated this translation to Khan-i- Khanan (d. 1036 A.H.).

2474- Rampur, 6559, nast.

TARJUMA-I- BARAHI : ترجمة براهي

'Abdul 'Aziz Shams Baha-i- Nuri commonly called Shams Siraj 'Afif, the famous historian and author of *Tarikh-i- Firuz Shahi* was the grandson of Shams Shahab 'Afif son of Malik Sa'dul Mulk 'Amaldar of Abuhar and Dipalpur and flourished during the reign of Firuz Shah Tughlaq (1351-1388 A.D.). He was born in 1342 A.D. probably in Thanesar, and was living at the time of Timur's invasion of India in 1398 A.D. He translated the famous Sanskrit work on Indian astronomy called *Brahat Samhita* composed in verse form by Varahamihira in 6th century. The translation was made at the request of Sultan Firuz Shah Tughlaq. Out of 104 chapters in original only 96 were translated. It is also named *Dalail-i- Firuzshahi*. This Sanskrit work was also translated into Arabic by Al-Biruni.

2475- H.G. 44/10, nast. ff.210.

2476- Cat. Of Sanskrit Mss in the library of India Office, London, 1-111, 1927, nast. ff. 313, breaks off at the beginning of chapter 104.

2477- Ethe, 1997, nast, ff. 315, breaks off at the beginning of chapter 104.

2478- Hamidia, 867, nast, ff. 276.

MAJMU'A-I- SAMUDARIK : مجموعة سمودرك

On astronomy by an anonymous author.

2479- Tonk, 3202.

MATHEMATICS

ریاضی

لیلاوتی: LILAWATI

Persian translation of Bhaskaracharya's celebrated Sanskrit work on Arithmetic and Geometry made by Akbar's order in 995/1587 by Faizi.

2480- Raja, 618, nast, 'Ali Mahdi, 1267 A.H. P.82.

2481- do, 619, nast, P.108.

2482- Nadva, 21, nast, P.98.

2483- Hamdard, 42, nast, Friday, 2nd Moharram, 1177 A.H. Mongir, ff. 83.

2484- do, 1297, nast, Ramazan, 1272, ff.103.

2485- do, 1980, nast, 1105 A.H. ff. 131.

2486- do, 1981, nast, 4th Rabi'-II 1,248 A.H. ff. 69.

2487- do, R-333, shik, 1227 A.H. ff.62.

2488- Darul 'Uloom, 842/9, M. Shafi' Gangohi, 1260 A.H. ff. 121.

2489- Ivanow, 1694, nast, 1213 A.H. Motilal Katib, ff. 15.

2490- Kashmir, 1373, P.174.

2491- H.G. 45/4, nast, ff. 98. defective at the end.

2492- Idara, 357, nast, ff.203.

2493- Rieu, Add. 5649, nast, Calcutta, Zilhijjah, 1190/1777, ff.86.

2494- The Sanskrit text has been printed in Calcutta, 1832 A.D. English translations have been published by John Taylor, Bombay, 1816 and by H. Colebrooke, London, 1817.

2495- Asafiya, 455.

2496- Rampur, 1229, nast, Fateh Chand Dabir, Jahangir Nagar (Dacca) in the residence of Ganga Ram Jiv, 1094 A.H. ff.61.

2497- do, 913 ب, nast, ff.43-57. (incomplete from both sides).

2498- do, 1230, nast, Amanat 'Ali of Khurja at Pune, 1248 A.H. ff.74.

2499- Bankipore, 1031, ta'liq, Jhaji Lal, 1244 A.H. ff.100.

کل پر تو اودے بگنشتہ ز فکر فکر بالاد اودے بر عالمیان ہمیشہ فرخ
باد اودے در تو اودے دماہ و سال تو اودے تمام شد
نسخہ نمبر کراچی لیلواتی در ۱۳۱۳ مطابق ۱۸۵۴ء در شہر
لاہور اختتام ہویت
تعلیم ندرت دیار ام

Colophon of Faidi's Lilawati transcribed by Pandit Daya Ram.

ليلاوتى: LILAWATI

Qazi Hasan b. Khawja-i- Taherian Khawja Mohd.

2500- Hamidia, 872, shik.

بد ايع الفنون: BADA'E'UL FUNUN

On arithmetic, compiled by Midnimal son of Dharam Narain son of Kalyanmal, a Kayasth of Itawah. It is a fragmentary commentary on *Lilawati* and was composed in 6th regnal year of `Alamgir (1074/1664) and dedicated to the same Mughal ruler.

2501- Salar, Ri.31 nast, ff.49.

2502- Ethe, 2259.

2503- Meherjirana Lib. Navsari, Marshal, P.290.

2504- Dacca University Lib. No. 326.

2505- Asafiya, 312.

2506- do, 155.

2507- do, 2239.

2508- Browns Cambr. Cat. P. 98, No. 35 (i).

2509- Ivanow, 1497.

بيج گنت: BIJ GANIT

`Ataullah Rashidi b. Ahmad-i- Me'mar Nadirul `Asr (the architect of Taj Mahal) translated this Sanskrit work *Vijaganita* of Bhaskara Acharya in 1044/1634-35 during the reign of Shahjahan.

2510- Darul `Ulum, 840/7, nast, Jhajjar Chhaoni district Faizabad, ff. 190.

2511- Rieu, II, 450 b.

2512- Ethe, 2001.

2513- Rieu, Add. 16, 869, shik, Jamada-I, 1141/1728, Shahjahanabad, ff.158.

2514- do, Add. 16,744, nast, Sha'ban, the 7th year of Farrukhsiyar, 1130 A.H. / 1718 A.D.

2515- Rampur, 1250, nast, ff.66.

A Descriptive Cat. Of Persian Tanslations of Indian Works.....236

بیج گنت : BIJ GANIT

Mohd. Amin b. Mohd. Sa'id `Alawi translated in 1072 A.H..

2516- Ethe, 2001, nast, ff.45, copy made for Edward Strachy.

رساله در سیاق : RISALA DAR SIYAQ

Raja Todar Mal

2517- `Abdullah, P.50.

INDICES

بیج گنت : BIJ GANIT

Mohd. Amin b. Mohd. Sa'id `Alawi translated in 1072 A.H..

2516- Ethe, 2001, nast, ff.45, copy made for Edward Strachy.

رساله در سیاق : RISALA DAR SIYAQ

Raja Todar Mal

2517- `Abdullah, P.50.

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